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CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



Peace—Counseling—Secularism—The Teacher
Philosophy of Christian Higher Education
Religion in College Programs—Books
Trends in Theological Education

VOL. XXIX, No. 6

DECEMBER, 1946

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

COUNCIL OF CHURCH BOARDS OF EDUCATION

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SPECIAL NOTICE!

1. The Annual Meeting of the Council of Church Boards of Education will be held at the Hotel Statler, Boston on January 17, 1947. Other educational meetings will be held during the whole week beginning January 13, including the Association of American Colleges, National Commission on Christian Higher Education, and the various denominational educational associations and conferences.

2. With this issue, Volume XXIX is completed with six issues rather than four. The next volume will start with the issue in March rather than September as has been the custom for many years. The cost of future volumes will be \$2.00. Special rates no doubt will be allowed for groups to one address. This information will be forthcoming after the election of a new editor and the determination of a policy for this journal.

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Vol. XXIX

December, 1946

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Toward an Enlarged Program

AN EDITORIAL

IN 1911, the Council of Church Boards of Education was organized. Bishop Thomas Nicholson was the first president. Dr. Robert L. Kelly was the Executive Secretary for seventeen years. Dr. Henry H. Sweets of the Presbyterian Church, U.S., attended the first meetings and is still active, although retired, and greatly interested in the work of the Council.

The Association of American Colleges was organized in accordance with a plan originated by the Council of Church Boards of Education. Ten church-related college presidents, appointed by the Executive Committee of the Council, met in St. Paul, in July, 1914, to prepare a program and make the general arrangements. The first meeting of the Association was held January 14-16, 1915, with 160 charter members.

In 1918, appeared the first issues of this Journal, *Christian Education*, which continued the "American College Bulletin." Until June 1934, Dr. Robert L. Kelly was the editor, completing the seventeenth volume.

With this issue and this volume, twenty-nine, this editor completes twelve volumes during a little more than twelve years of service as Executive Secretary of the Council, having started in September 1934 after Dr. Kelly's resignation.

Dr. Kelly functioned as the Executive Secretary of the Association of American Colleges, also, when he served this Council. So this editor and Executive Secretary could give only a portion of his time to the work which called for full-time service during many years. The time now has come for him to give full-time service to the Board of Education of the United Lutheran Church

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in America, of which Board he has been the Executive Secretary since 1929.

For thirty-five years this Council has declared as its aim and purpose:

"1. To awaken the entire public to the conviction that religion is essential to a complete education, and that education is necessary to the achievement of the Christian program.

"2. To promote the cause of Christian education in institutions of learning, including the religious development of students in tax-supported institutions.

"3. To strengthen the Christian college, to promote religious instruction therein, and to emphasize the permanent necessity of higher education under distinctly Christian auspices."

It is hoped that a full-time Executive Secretary can be obtained and that he will be elected at the annual meeting in Boston, at the Hotel Statler, on January 17, 1947. In these days when secularism is so widespread, when generations have been taught under the guidance of a liberalism which did not know its way, when individuals and nations are crying out, "O, Lord, how long! how long!" there is a challenge to all who see the Light beyond.

I want to express my thanks to the hundreds of readers who have extended their appreciation of the editorial policy during the past twelve years. Their encouragement was strengthening at times when the direction of the affairs of the Council and this magazine were most difficult. In spite of obstacles, to labor with others who follow Him and seek His wisdom is always a joy and a blessing. To my unknown successor, I convey a goodly company of men and women throughout the United States and Canada who are committed to the cause of Christian higher education, and who believe this journal is the necessary medium for promoting that cause. That my successor always may experience the guidance and wisdom of the Teacher is my prayer.

The Rôle of the Christian College in the Promotion of Peace

By AUSTIN J. APP*

PEACE is the most important business of our time—the most precious fruit of Christianity. With the words, “Peace to men of good will,” the angels announced the Savior. With the words, “Peace I leave with you, my peace I give unto you,” Christ left his disciples at the Last Supper. Christ’s peace is not the *Pax Romana* of the sword, but the tranquility of justice and order. That is the peace—the just and, therefore, the deservedly lasting peace—that Christian colleges must try to bring about. God does not ask colleges and universities, nor nations, to enforce, or secure, or guarantee peace, but to promote truth and justice in the world and to raise up men of good will, *deserving* of peace.

During “history’s most terrible war,” which, according to *Time* (Oct. 15, 1945), has ended in “history’s most terrifying peace,” what did the colleges and universities do to help end the war justly and quickly? Information is not yet available as to what, specifically, the Axis colleges did during the war. But from some suspicions alleged against them, one can infer what American colleges ought not to have done or ought not to do. The *Educational Yearbook, 1943* (p. 16), complained, “The conversion of the German universities to the service of the Nazi State with its own preconceived needs and demands sounded their death knell.” Wilhelm Frick, Nazi Minister of the Interior, is quoted as having declared, “Objective truth is secondary and not always to be desired,” and Hitler is quoted as declaring it to be the duty of Germans “not to look for objective truth, in so far as it may be favorable to others, but uninterruptedly to serve one’s own truth.”

It would appear that if German universities were not to be

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converted to the service of the state, then American universities must not be so converted. If they were not to serve merely the truth favorable to Germany and her allies, but also the truth favorable to her enemies, then American universities must seek and disseminate truth favorable to the other side as well as to our side—the one thing governmental wartime propaganda does not do.

As for American colleges during the war, the *Educational Yearbook, 1943* (p. 218), expresses their ideal as follows: "The primary college problem of 1942 is then clearly and simply this: 'How can the American college make its greatest possible contribution to the winning of the war?'" The colleges of the other United Nations seem to have held the same ideal. Many college presidents have boasted of the "decisive part in our victory" which their colleges played.

It is safe to say that the universities of the Axis countries had precisely the same ideal—to make the greatest possible contribution to winning the war—and that their "know-how" played a decisive part in the Axis war effort. Thus, with universities on both sides committed to winning the war rather than to ending it justly and quickly, a bigger and more awful war was assured at the very outset. However, any German university president who, in 1941, boasted in writing, of his university's war efforts, probably will be tried as a war criminal.

Evidently something more is expected of universities during and after a war. Americans are certain that the Axis universities failed in this "something more." What of American institutions? "The universities and colleges of America," asserts the *Educational Yearbook, 1943* (p. 218), "are making important technical contributions to the conduct of the present war, through both research and training. On the other hand, they have failed to show comparable capacity to interpret it, or to suggest means of avoiding repetition of strife. It is difficult to understand why institutions engaged in the search for truth, its exposition and inculcation, should reveal greater ability to implement destruction than to offer constructive suggestions for preventing world calamity." The writer blames "a retreat from reason" on the part of the whole country, and holds that the

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colleges, instead of counteracting or even defying this irrationalism "had been influenced too deeply by the climate of opinion in which they lived."

This suggests that in war and peace colleges must not become a part of the irrationalism and emotionalism and revengefulness of war and peacemaking, but must stand above these and try to alter them. It is not more and bigger college-training programs that make for wisdom, justice, and peace. These very well can make for bigger and tougher wars. Justice Robert Jackson, Nuremberg war trialist, said recently, "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive peoples of the earth constitute no menace. The most serious crimes against civilization can be committed only by educated and technically competent peoples." The prosecutor was probably thinking of the rocket bomb and the jet plane the German scientists invented, but we, as impartial educators, also will think of the atom bomb which our university scientists invented.

What Justice Jackson here suggests never has been fully grasped and appreciated. It is that the universities are the most decisive factor in the war potential of nations. They are far more important than standing armies in fighting wars effectively. Macaulay long ago boasted that the Baconian philosophy "furnished new arms to the warrior." "The Navy," reports the *Reader's Digest* (Dec., 1946), "has 177 contracts, mostly with universities. . . . The Army . . . has similar contracts with universities. . . ." The universities are the spark plugs of total war. Peace will come not from bigger universities, but from universities which at long last, think and teach a Sermon-on-the-Mount Christian world order. As Dr. George A. Buttrick told the National Conference on Religion in Secondary Education, October 21, 1946, "The final issue of secular education was the bombing of Hiroshima."

Since higher education almost necessarily furnishes mankind with its most efficient instruments of destruction, it would appear to be its most urgent obligation also to furnish mankind with the understanding, the justice, and the Christianity to forestall occasions for their use. That means it must pioneer a truly Christian

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international order, not continue to tolerate the pagan "climate" of power politics and enforced security. We see as through a glass darkly, says St. Paul. Judging by their efficiency in war and ineffectualness for peace, the colleges and universities are still a long way from understanding and implementing the truly Christian world order of the Sermon on the Mount; but that is the one and only program Christian schools must urge for acceptance.

During a war their ideal should not be to do everything to *win* the war but to do everything to *end* the war justly and quickly—Wilson's unheeded "peace without victory." That is an ideal acceptable to God and the rightminded of both sides. Dorothy Thompson writes, "The morality of decent states is seldom as high as the morality of decent individuals." It ought to be axiomatic that Christian educators generally should have a much more correct and ethical attitude toward all nations, friends and foes, than have politicians generally. They and their schools, therefore, must maintain and exercise their academic freedom. They must not become tied to the state and accept the current of morality of the politicians. Instead, they must work constantly to alter and to raise that current; otherwise, they are useless for the purposes of peace. Christ chose to be a teacher, not a Roman governor.

Always, but now especially, the colleges and universities must work for a just peace and a world order in harmony with Christianity. Their first need is to revise the whole climate of international thinking to conform to Christ's yardstick of justice: Do unto others as you want others to do unto you. To learn to apply this Christian justice consistently in all matters and as honestly and impartially to nations we do not like as to those we do like, will require a thorough revising of political science texts and courses touching on international matters, where paganism and jungle ethics in all countries tend to linger longest.

Christian colleges must realize vividly that Christianity demands of men and nations a just peace, and that no nation has a mandate from God to enforce or secure or guarantee a peace. Those are pagan ideals. Peace is God's gift to men of good will. Men who transfer territories without the consent of its people, or who destroy industries, or who deny some countries raw mate-

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rials, in order, as they think, to make their country or their allies stronger or safer, are power politicians—not men of good will. They want a pagan security—not a Christian and just peace. Similarly, to be safe, the Philistines tore Samson's eyes out—and God disposed that the blind Sampson should prove their complete undoing!

Christian colleges should insist on a clear distinction between moral and physical interventionism. Christ intervened morally all the time, and told his disciples to go out and teach all nations, but he never recommended physical intervention or killed anyone himself. While Christian educational institutions should look forward to an eventual world state, they should not expect it to secure an unjust peace or serve as an alternative to territorial and industrial justice to all nations, including the vanquished. Civil wars have been worse than international wars and there have been as many. Christian educators will work for a peace which all right-minded men of good will, everywhere in the world, can accept. They must have enough trust in God and mankind to assume that there are enough right-minded people in the world—in victor and vanquished and neutral countries—to be able to save the world from ever present evil elements.

Christian colleges and universities constantly should impress faculty and students with the importance of working for a just peace and a Christian world order. Foreign lecturers should be brought to the campus to discuss most particularly those problems which cause friction with other countries. A thorough understanding of the viewpoints of other countries should be sought. Among right-minded people, agreement must be realized; otherwise, it is futile to talk of *one* world.

Among the students, international relation clubs should receive the utmost support. These clubs should have regular affiliations with similar clubs in neighboring colleges. There should be some joint meetings devoted especially to international problems, with speakers from each of the schools. Specialists from the faculty should serve as advisers and also as participants in the discussions. In all these activities, there should be maintained the Christian viewpoint that man without God is nothing. Like the beasts of the jungle, man can make war, but, without God, he cannot make a lasting peace nor establish a just world order.

The Peril of Secularism

BY BRYANT DRAKE*

THE roots of education lie in religion. In the English monasteries—Yarrow, Lindisfarn, and many others—were found the earlier schools of England. All over Medieval Europe were Cathedral schools; there was scarcely a university in the western world which did not have ecclesiastical origins. The first colleges in the United States had a definite Christian orientation, and their main aim was to educate leaders for church-centered communities. Probably the first departure from the church-school pattern in America was the University of Virginia, which through the leadership of Thomas Jefferson was designed to produce intelligent leaders in a secularized society. Ecclesiastical control was feared; the religious bitterness of the old world was not wanted, so the curriculum was cut loose from Christian moorings, and a secular college resulted.

Since the founding of the University of Virginia, there have been hundreds of institutions of higher learning which have been founded on its pattern, and there has been a definite trend away from church-relatedness to secular status. Many reasons for this trend can be listed:

1. The sense of social responsibility has been stronger than loyalty to a sectarian interpretation of life; education for citizenship has displaced education for the propagation of a dogma.
2. The doctrine of the separation of church and state has resulted in an attitude on the part of many Protestant churchmen that education is better left to the state or at least to secular leadership.
3. There is a tacit assumption that science and religion do not mix, that a college above all must maintain its academic standards, and that if it is church-controlled, standards will suffer.
4. Then, there is the frankly secular attitude which accompanies material comfort and achievement when people, particu-

* Dr. Drake is President of Doane College, Nebraska. During the past year he has been chairman of the West Central Area Conference of Church-related Colleges.

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larly the leaders, become so comfortable and secure that they feel they do not need the solace of religion, and have gained such control of physical nature that, like the builders of the tower of Babel, they think they can reach heaven without any assistance from God. In such a society, religion is on the periphery, and educational institutions drift from their church relation.

The condition that has resulted is one in which gifts to colleges and universities have been made in many cases on condition that the institutions would become non-sectarian: that is, preeminently scholarly institutions, not propaganda centers. College after college has agreed to become non-sectarian, for of course, no educational institution wishes to be a center of narrow bigotry, and does wish to stand for sound scholarship. However, in practice, being non-sectarian frequently means being non-religious. Boards of Trustees are chosen because of business acumen, for their financial contacts, in fact, for every conceivable secular reason. Presidents come from every walk of life, and their qualifications must pass a secular test. Ordained men on the faculty are suspect, and frequently the employment of an ordained man is avoided if an equally scholarly candidate who is not ordained is available. Student bodies are free from the tabus which used to be imposed. Compulsory chapel attendance has been abolished in many schools, or fewer chapel meetings are held each week. In the non-sectarian institution frequently, religion is left to the free choice of the student; institutional responsibility is not recognized, in fact, the institution may boast that it brings no pressure to bear in the interest of religion. The presidents of such colleges are placed in a rather anomalous position sometimes, as in the case of a former president of Brown, who complained because of the difficulties in seeking gifts to convince Baptists that Brown was still a Baptist institution, and non-Baptists, that it was not.

With this true in church-founded institutions, it is little wonder that state schools have been frankly secular. The surprising fact is that in some instances state institutions have actually had more effective religious influences at work on their campuses, or around them, than have the so-called church-related colleges.

The consequences of this condition have been a scarcity of

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educated men in the ministry and related professions. The religious professions do not rate as they did before the secular movement in education. A society which puts first its secular interests, as I believe any realistic analysis will show this society in which we live does, cannot at the same time put spiritual values in anything but a secondary place. It shows in our schools, our politics, our social living together.

Of course, there are evidences of a reaction toward a greater recognition of the need of religion in education, for a society cannot experience the convulsions of two great world wars without realizing something is wrong at its heart. Nevertheless, we of the church-related colleges are still somewhat apologetic; we still respond to the pressure to put in first place the values of our secular age, and still fear being labeled as institutions where religious indoctrination takes place. Many of us, I say, lack complete belief in our religious genius, in spite of the fact that we are in an age driving toward its own destruction, that this is the atomic age in which nothing is more important than producing leaders with whom it is safe to entrust terrible secrets.

We can well ask, "What is the remedy?" The program before us today is concerned with the remedy. It will not be in resolutions, and in louder claims of being church-related institutions. Rather, it will be in some sort of action growing out of deliberate facing of the problem in terms of the needs of 1946, and a faith that a religiously-conditioned education is as necessary today as when the colonial colleges were founded. Each college should heed the call to be more true to the spirit of its founding fathers in the future than it has been in the past, and should commit itself to the task of rearing leadership, soundly based in scholarship and technical knowledge, but aware of spiritual values and dedicated to the building of a Christian society.

The Christian Responsibility of a College Teacher*

BY CHARLES C. ELLIS

JUNIATA College began in the desire of certain men in the Church of the Brethren, commonly known as the Dunkers, to provide an education for the children of this denomination, under the influence of Christian teachers. The very first announcements, however, made it clear that the institution was not to be sectarian in any narrow sense, and "All who are desirous of obtaining good educational facilities are cordially invited to attend."

The first circular of the institution, issued shortly after the opening, on April 17, 1876, carries a significant statement under the head of Religious Advantages. After expressing the expectation that those affiliated with the church will be interested in attending the religious services which have been provided on the Lord's Day and the mid-week prayer meeting, the statement reads: "Although no attempt will be made to teach or enforce sectarian dogmas or doctrine in the class-room, yet we have no sympathy with that pernicious system of education which confines itself to the training of the intellect and endeavors not to awaken and call forth the higher and holier impulses of the soul. Hence, we shall employ every proper means to lead our pupils to realize in the deepest possible sense that 'the fear of the Lord is the beginning of wisdom.'"

No one can trace through the record of the past seventy years here, down to the very latest utterance in the last baccalaureate sermon, without realizing that sight of this goal never has been lost by those who have built their lives into the institution. In 1933, Dr. Robert L. Kelly, then Executive Secretary of the Association of American Colleges, with his staff, made an exhaustive study of the colleges of the Church of the Brethren, at the request of the General Board of the Church. Dr. Kelly's Report recog-

* Dr. Ellis, President Emeritus of Juniata College, read this paper before the Faculty of the College on September 15, 1946.

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nized the original purpose of Juniata as indicated above, and devoted an entire section to the College Relationship of the Church and another to the Religious Life of the College. It is simply impossible to ignore the importance of the Christian background and foundation of this College.

It may be well for us to remind ourselves, however, that in this emphasis the founders of Juniata did not stand alone. Dr. Paul Judson Braisted, of the Hazen Foundation, says: "These pioneers of American education, whether establishing privately endowed or state-supported institutions, were positive in their appraisal of religion. Besides their robust convictions, born alike of intellectual integrity and religious devotion, many recent comments about spiritual and ethical values in education appear nebulous, reflecting the pallid tolerance of religion on the part of those essentially indifferent to it. The horizon of these founders was far beyond the lowlands of sectarianism, and it is their breadth of view, rather than the reverse, which has been construed to mean religious neutrality by many subsequent educational commentators. Non-sectarianism was intended to enhance, rather than restrict, the development of spiritual and ethical religion. All who are concerned with the purposes of higher education may profit much by close study of the early records, especially as they reflect the intention of the founders."

The Kelly Report makes a statement which I feel sure our trustees would be happy to accept as a permanent designation respecting those who guide the destinies of the college and the class-room: "The faculty members are Christian in attitude and influence." Since the things that are caught are more important than the things that are taught, it must be true that only so long as the men and women who teach are Christian at heart can any institution continue to be Christian in fact.

The late President Hyde, of Bowdoin College, in his impressive little book, "The Teacher's Philosophy," based upon the five great philosophies of life, asserts that devotion to the interests of his students is the characteristic that makes the instructor a Christian teacher. He exalts in the teacher the spirit of One who came not to be ministered unto, but to minister. It is a spirit none too prevalent even in the occupations that aspire to

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be called professions. As distinguished from a trade, a profession is in reality a service occupation where one does not give so many hours of work for so many dollars of pay. This is what makes a teacher "strike" such an anomaly. There are few, if any, of us who today cannot recall teachers whose education may have been meager, but whose devotion was unmeasured. Many of us have been favored with educational opportunities of which they never could dream, but none of us ever will have a larger spirit of service than they bestowed upon us. The history of this institution of which we today are a part never can be told fully without revealing some of the finest examples of this spirit of which our profession can boast.

Important as it is that we cultivate an attitude of unselfish devotion to our students and to our profession, there is a relation to Christian truth for which the teacher must, of necessity, assume a measure of responsibility. If a college is to be truly Christian, the teacher must be more than merely tolerant of Christian truth. There is what Professor James Orr, of Glasgow, called, "The Christian View of God and the World," with which he should be intellectually familiar, toward which he should incline sympathetically, and for which he should be willing to make some active exertion. The finest tribute paid to Mark Hopkins is not the famous one credited to James A. Garfield, but the statement of another student who referred to Mark Hopkins and his brother, colleagues together for forty years at Williams College: "No student could live under the shadow of those two lives and afford to despise Christianity."

It is but natural that an institution like Juniata should early establish a department given especially to the study of the Bible and related subjects, and the trustees have aimed to make this department as significant in scholarship as any other. It is too much to expect, however, that this department shall be responsible for all the religious training and influence in the institution any more than it could be expected that a college should be noted for good English expression where every member of the faculty ignored the importance of the subject save those definitely engaged in this discipline. Nor is Juniata alone in her Bible requirement. In 1940, there were over four hundred American

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colleges that required certain courses in the Bible and related subjects as a prerequisite for graduation. Woodrow Wilson asserted that a man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible; and William Lyon Phelps said that if one had to choose between a college education without the Bible and a knowledge of the Bible without the college education, he had better take the latter. Certainly John Bunyan and Abraham Lincoln would have to be counted on that side of the question.

It is not contended here that every teacher in a Christian college should be a trained theologian, though it has been well said that so long as teachers are men, and not machines, they must accept responsibility in a measure for critical comment on many matters of vital concern to religious faith. This being true, it could do no harm if more college and university teachers were familiar with such a treatise as Dr. John Baillie's "Invitation to Pilgrimage." Dr. Baillie writes as Professor of Divinity in the University of Edinburgh, but he explains that he does not write for his fellow-theologians or for the man in the street. He wrote the little book for his colleagues in the institutions where he has taught. It is addressed to those who, like ourselves, stand within the inheritance of the Christian tradition, but who, unlike ourselves, let us hope, have in various degrees disengaged themselves from the Christian tradition. It is a clear statement for thoughtful men of what Christianity really is, by a scholar widely read and logical in his own thinking. Since it is not theologians alone, but Christians, as such, who are exhorted to be ready with an *apologia* for every one who asks a reason for the hope which is in you (I Peter, 3: 15), it is remarkable that the author should say, "It is extraordinary how widely the modern world has forgotten what Christianity really is."

The implication that even college and university teachers may be sharers of this ignorance is not reassuring; but there can be little doubt that in many quarters the clear shining of the gospel light has been sadly blurred. Dr. Braisted points out a situation in our American institutions that would seem to justify fully the need for such a presentation of Christian truth as Dr. Baillie undertakes. He notes that secularism, the seeming of ends ex-

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clusively human and natural, is coming to dominate the thinking, the teaching, and the personal relations of college teachers. Many of them, he says, have imbibed an indifference to religion, sometimes an ill-concealed contempt, from university faculties where there has grown up a wide-spread tendency to slur religion, in and out of the class-room. After indicating that such attitude is not only inconsistent with serious intellectual endeavor and raises a question as to the degree of religious development of the teachers concerned, he suggests the more serious practical consequences of this secularistic attitude in its teaching of relativism in respect to moral standards and ideals. One might add that the evident outcomes of such teaching are all too apparent in the daily newspaper reports of the crimes, and lesser performances, of so-called educated men and women. It is not a compliment to education, either intellectually or ethically, that while university teachers prate of a new morality, an American novelist felt called upon to assert that our young people have the old morality or they have no morality at all.

Within a year, we have witnessed a remarkable phenomenon which should cause all of us to pause. The long assumption of inevitable progress in civilization suddenly has given place to the recognition of the possibility of a catastrophic ending of it all in the wake of the discovery of the atomic bomb. It is interesting indeed that some of the scientists responsible have found their way into the pulpits of our churches to urge the imperative necessity of an immediate development of the only power they know that will avert the tragedy of annihilation, namely: moral power. It might be surprising to some of them to learn that it was not the scientists, but the theologians who sensed the possibility of such a crisis before it came. It was at the Bicentennial of the University of Pennsylvania in 1940, that Professor Robert L. Calhoun, of Yale University, said: "High religion and intellectual enterprise belong together. Each gains from close association with the other. The two in conjunction, but neither one by itself, can move with hope toward more effective conquest of the chaos that again and again threatens to engulf human living. That way lies whatever chance we may have for a more humane world." Unfortunate it is that this truth which now the scientist

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sees so clearly was not deeply impressed upon all our thinking before Science ventured across this line from which there is now no retreat. Clearly now do we see that there is nothing illogical in the approach of these scientists to the pulpits of our churches. It merely is their recognition of a truism long since uttered by George Washington, to the effect that morality is only the fruit of which religion is the tree. The failure to recognize this in our modern world was expressed, shortly before the atomic bomb took possession of our thinking, in the striking statement by Dr. Trueblood that America was trying the impossible experiment of living on a cut-flower civilization—by which he meant the effort to maintain, superficially at least, the Christian morality without devotion to or interest in the Christian religion from which it has grown.

In conclusion, may I make emphatic the fact that, whatever her shortcomings or the failings of individuals, Juniata has not been guilty of attempting this impossible divorcement. She still aims to build on the Christian foundation, feeling that by virtue of her history as well as by the inevitable logic of events she has a right to expect all members of her faculty not only to be tolerant of the Christian position, but sincerely devoted to it in the affiliation of the Christian Church.

Bishop Bruce Baxter, of the Methodist Church, speaking to the National Education Association, in 1942, emphasized the fact that *Faith in the Eternal* is one of the great priorities in all education, and quoted prophetically, from whom I do not know, these striking words: "Unless there be in us that which was above us, we shall be overwhelmed by that which is around us." And he left with these teachers in the schools of the state what I leave you with redoubled emphasis; the declaration that we need desperately not merely the technic of science, but the motivation of religion; for that deals with our relation to the Eternal.

Religion in the Program of the Church-Related College: A Symposium

I. Central to its Life and Work

BY REIDAR THOMTE*

THE term religion is vague. I am in sympathy with John Dewey's contention that there are religions, but no such thing as religion. Nevertheless, when I use the term, it is in the sense of the Christian religion. I take the position that there is something which is distinctly Christian, that Christianity is supernatural in its origin, and that it is an absolute which refuses to fraternize with the oblique religions. I have little sympathy with those who forever are occupied with modernizing Christianity so as to make it adequate to our modern times. They forget that it is not we who are to change Christianity, but that it is Christianity that is to change us. In the words of Sören Kierkegaard:

To require that Christianity be done away with, or to give up Christianity, is in perfect accord with common sense, but to require that Christianity be changed is a misunderstanding. For Christianity cannot undergo change—herein again we can recognize that it is diametrically opposed to "common sense," whose secret it is that it can change in every way at the stroke of the clock depending upon what the age and the public demand. . . . As a mountain may look at the child which went up to it and said, "Get out of my way," so must Christianity listen to this talk which requires of it the eternally impossible, that it be changed. . . . Though not a single person will accept Christianity, it nevertheless remains unchanged.¹

Furthermore, I take the position that Christianity is uniquely associated with a book, the Bible, which, according to my own faith, is God's *revelation* to man. By revelation I mean some-

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¹ *For Self-Examination and Judge for Yourselves*, p. 167.

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thing which man could not arrive at by means of his own natural endowment. I have no intention of entering into a theological discussion, but I maintain that the question, What place shall religion have in the college program? can be answered only in terms of *what Christianity is*.

Christian education cannot be dissociated from Christianity. Now it is the nature of Christianity that it makes a claim to all of a man's life. It does not ask to control one department or one sphere of his activities. It demands control of all of his life. In other words, Christianity cannot be relegated to a secondary place. If a school assigns a secondary place to Christianity, it thereby reveals that it has not at all grasped the nature of Christianity, in fact it is a question if that which it regards as Christianity has any relationship to the real thing other than the name. The place of Christianity in the life of an institution can be interpreted only in terms of seeking first the Kingdom of God. If Christianity is to have a place in the college program, there is only one place which is commensurate with its nature: the central place. Robert E. Speer quotes from the last baccalaureate sermon of his son:

Religion either has everything or nothing to do with the business of education and of life. There is no room for compromise here. It is something with which you have no business to deal conventionally; it is not something of which you can take a little and leave the rest; it is not a business of church membership and chapel attendance and then six days of forgetfulness. We either ought to throw it all out or throw our whole selves into it. If there be a God at all, then the existence of that God is the most important fact about the world in which we live.

In the world in which we live education cannot dodge the question of what it means to be a human being, or the issue of life and existence. But an education which assumes the name Christian has the unique position of finding an existential answer to the meaning of life and education in terms of the Christians religion.

When we consider the place of religion in the college program, I presume that, first of all, we are concerned with what is termed the church-related colleges. "Church-related" is, of course, an-

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other vague term. The relationship may be that of a mother and the daughter as in the church-owned college, but it may also be a case of distant relationship, such as second cousins. However, if a college calls itself Christian, it must find its purpose and function within the framework of the Christian church. The purpose of the college must be alined with the purpose of the church. The church-owned college should be part of the church's mechanism for the furthering of the Kingdom of Christ on earth.

Since the Christian college is concerned with Christian education, it represents a genius of its own. In the future, we may face an intense competition with state-supported schools. Institutions which are supported by public funds can outbid the church schools both in equipment and scholarship, but not in terms of Christian education. The Christian college is unique in that it is Christian in nature, and its contribution is in proportion to its uniqueness. It offers its students an education in which Christianity occupies a central place, and in offering the students a Christian education, it has marked out its distinctive sphere in education. When I say an education in which Christianity occupies the central place, I do not mean that the students are to major in religion, but that their whole program of study shall be embraced by Christianity.

What are the primary factors in developing a Christian college? I say "in developing" a Christian College, for in a certain sense the Christian College is an ideal to be realized.

1. No college can be truly Christian if it has not a Christian administration. The college administrator, of course, must be a good administrator; but, first of all, he must be a dynamic Christian, conscious of the fact that he is a steward under God. He must bend every effort to make the college Christian in every respect—in the policies of its business administration as well as the supervision of its students.

2. If Christianity is to hold a central place in college life, it is altogether essential that every member of the faculty be chosen to his position on the *basis* of his Christian qualifications. I do not mean that the church college shall disregard academic standards—not at all. The instructors should be and ought to be specialists in their respective fields, but first of all they must be

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Christians. When I say Christians, I am not using the term loosely or generally, but in a specific way. As one college president has put it: "Every person on the faculty must be a 'party member,' wholly committed to promoting the 'cause'—and the cause is Christianity." No college is stronger than its faculty. I fear that this, in many cases, becomes shockingly true when we examine the place of religion in the college program. The contribution of a faculty which presents a united front in the realm of Christian faith and living is enormous.

The teachers are—at least they should be—in close touch with the students. But in this relationship to the students, they should radiate Christianity.

I firmly believe that the greatest force in developing a Christian college is the faculty. There is nothing that can replace this influence. In a Christian college there should not be a single teacher in position of influence who is not decisively a Christian, and who does not exemplify and reflect Christianity in his life. He must be not only a member of the church, but also, actively interested in it. He must be a Christian not only in the classroom but in his own home.

When we ask, How can the Christian college find a program that is adequate to developing and fostering Christian life among the students?, we place the cart before the horse. First of all, we must have teachers who are filled with the Spirit of Christ. The main problem is: How can we get such teachers, when other educational institutions can pay so much better salaries? The answer to the question is: *The Church must bring forth its own teachers*—teachers of history, sociology, and science, as well as teachers in Christianity. She has brought forth missionaries who have gone to the uttermost parts of the world. Today, in a world of chaos and suspicion, she must give birth to teachers. We have raised missionaries, we also must raise teachers devoted to the cause of Christ. In church work among young people I have learned that if you want a good leader, you must raise him rather than import him. This involves what the sociologist calls "inbreeding." From a liberal point of view it may not be educationally sound, but I believe it is Christianly sound.

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Kierkegaard has pointed out the weakness inherent in all religious education, namely: that there is no logical or dialectical transition from an intellectual conception of Christianity to Christian faith and life. The transition is by means of a leap or, as we say frequently, Religion is caught rather than taught.

If this be true, we see the importance of not relegating Christianity to a single department which is delegated with the responsibility of religion, and it gives a point to the argument that each college teacher must be a dynamic Christian. But since Christianity is a historic religion associated with a peculiar literary treasure, the Bible, we cannot get away from the necessity of having a department of Christianity. One of the main criticisms directed against a department of Christianity is that it is content-centered and not dynamic and experience-centered. In spite of all such criticisms, I still believe that *the Bible must be the center of the teaching* of the religion department. I am simple-minded enough to believe that in the Bible God speaks to me, and that His Word places me under infinite obligation. If any one believes that the Scriptures are not dynamic and creative, let him examine the history of art in terms of the first two chapters of Luke. A great section of our most treasured art would have had no existence except for those chapters.

When Christianity is given its rightful place in the college curriculum, it will have no secondary place. The respectability of the department of Christianity must be secondary to no other department. In many colleges there has been a tendency to be easy-going with students in courses in religion. They have been snap-courses. For the life of me, I cannot understand the conscience of a teacher who turns a course in Christianity into a snap-course, when being a Christian is the most strenuous of all tasks. A snap-course in religion takes the respectability away from the department and gives us, in return, that grandfatherly and feeble God so ridiculed in Ibsen's *Brand*. Students have respect for courses in religion which demand an effort on their part. The teacher of courses in religion must be firm and strict, but he also must be kind and ever helpful to the students.

When I said the Bible should be the center, I meant just that. It is the only thing commensurate with a protestant view. Fur-

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thermore, when you teach Shakespeare you have your students read Shakespeare—not only a lot of books about Shakespeare. I once heard a chemistry professor criticize the set-up of a certain chemistry department. He said: They teach *about* chemistry, but they do not teach chemistry. The Bible must be taught. The courses must introduce not comparative religion, but Christianity and what it means to be a Christian.

I take for granted that if a college calls itself Christian it hardly could make English and Social Science required courses and Christianity an elective.

The function of a college must be that of educating the students, but this function I do not regard as incongruous with evangelism. We probably have a tendency to narrow down our concept of education. Plato fought that tendency in his day. I like to quote from *The Laws*:

But we must not allow our descriptions of education to remain indefinite, for at present, when censuring or commending a man's upbringing, we describe one man as educated and another as uneducated, though the latter may often be uncommonly well educated in the trade of a peddler or a shipper, or some other similar occupation. But we naturally in our present discourse are not taking the view that such things as these make up education. The education we speak of is training from childhood in goodness, which makes a man *eagerly desirous of becoming a perfect citizen*,² understanding how both to rule and be ruled righteously. This is the special form of nurture . . . to which our present argument would confine the term *education*; whereas our upbringing which aims only at money-making or physical strength or even some mental accomplishment devoid of reason and justice, it would term vulgar and illiberal and utterly unworthy of the name *education*.³

Plato would make a man "eagerly desirous of becoming a perfect citizen." The Christian college should make a man "eagerly desirous of becoming" a perfect Christian. This is the function both of Christian education and of evangelism. Leading young people into a life in fellowship with God, not in the narrow sense of emotionalism but in the broad sense of a rich and full life in

² Author's italics.

³ *The Laws*, Book I, §§ 643 E and 644 A; Vol. I, Loeb Classical Library.

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Christian faith and Christian service, is the task of the Christian college, when its purpose is geared to the purpose of the church.

Much could be and should be said of the religious activities and organizations on the campus, the relation of the students to the local church, the college as a laboratory of Christian living. I have not covered these things but have dealt mainly with the place of religion in relation to the *faculty* and the *curriculum*.

Christianity or Christian living is no plus added to education. Christ must stand in the very center of the whole educational program. As long as we look for Christian lives and Christian characters as by-products of education, we shall fail—Christianity must occupy its rightful place—not like a plus appended to a grade, but as the very heart of a man's education.

II. Re-Thinking Education and Religion Necessary

BY W. W. PARKINSON*

ONE views with eager expectation and with apprehension a widespread, fresh interest in the effect of religion upon higher education—with expectation, in the sense that the need for bringing the ethical into education is everywhere acknowledged; with apprehension, lest religion in higher education be superficially tacked onto the regular college program.

If the ethical is needed in higher education, it is believed that the Christian college as a private institution can be experimental in developing a program to aid in helping students understand Christianity's unique spiritual mission in society.

Although the American college of liberal arts is characteristically a Christian college, the forces at work in the world since the establishment of American Christian colleges have caused the Christian colleges to run counter to the core of the Christian genius. A great number of our Christian colleges have failed to organize and utilize their priceless resources for social reconstruction. They have failed to develop students who feel themselves

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to be a part of a great, on-going Christian movement, which later they will be called upon to lead.

EDUCATIONAL SCENE COMPLICATED

In America's early colonial period, there was an increasing quest for religious liberty, lest there should be a state church. In New England, this was led by Roger Williams and Mrs. Anne Hutchinson; further south, by Lord Baltimore and William Penn. For the sake of religious liberty, Jefferson saw the need to separate education from church control. As Father of the University of Virginia, he has been charged with establishing a godless institution. This was not Jefferson's real intention. He "was deeply religious, proposed plans by which religion could be taught in connection with the University of Virginia and himself translated the New Testament." The cleavage produced by the separation of secular and religious education made the problem for the Nineteenth Century denominational college more difficult than that of the earliest American colleges.

The expanding life of America during the last half of the Nineteenth Century brought drastic new needs in the field of education. Religion became one more course among many.

The movement called *The Enlightenment* played a big rôle in the secularization of life, which changed the educational problem for the denominational college. It exalted human reason and minimized faith. Enlightened reason was to clear the mind of its traditional clouds.

Because denominational colleges were appealing to all types of people and had developed a broad curriculum which interested the Jew, the Catholic, the Gentile, and the Atheist, the problem of developing a program with a distinctively Christian purpose became increasingly difficult.

Faculty members were chosen because of their competency in a specialized field, with little regard for their interest in building a distinctively Christian institution.

In order to exist, Christian colleges became competitors of the larger state institutions and added courses in pre-dentistry, music, salesmanship and marketing.

In rather sharp words, Dr. Stewart G. Cole said, "They have

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surrendered to a competitive secular spirit, many of them vie with each other for a lion's share of the students in any geographical area, and they challenge the state university in their efforts to provide youth with a better secularized program."

EDUCATION AND RELIGION NEED RE-THINKING

The liberal arts college in America was founded upon the doctrine of formal discipline. Today, there are strong evidences of this doctrine in our Christian colleges. The concept of formal mental discipline was based upon a school of psychology which classified mental processes into powers, or faculties. The powers, such as memory and judgment, were essentially like muscles—they could be strengthened by exercise on any selected activity. The increased strength could be used later in unusual situations. The traditionalists assumed that from the study of Greco-Roman classics and mathematics there would be effective "transfer" of knowledge and ability to think, from the classics to every-day living.

Of course, the issue is not whether there is such "transfer," or not, but how most "transfer" takes place. The lifting of bricks does develop arm muscles which will help in lifting sand bags. Plato can help the student to some extent in thinking through modern life problems; but, as Dr. George Hattmann, Columbia University, puts it: "Because much of the schooling under this program was really like intellectual massage more than like vigorous cerebral exercise, it was usually disregarded."

Although Christian colleges have broadened their curricula to include more than a narrow group of "discipline" subjects, there exists today in many colleges a firm belief in the traditionally educational point of view. Dr. Mark Van Doren wrote in his *Liberal Education*, not writing with majority support, "The search must be for a narrow formula, wisely narrow, of course, or, if the word is not outworn, creatively narrow." He points to St. John's College, in Maryland, as a perfect example of the ideal—having one hundred great books.

Such an educational philosophy led the founders of many of our colleges to overlook the educational importance of the participation of students in what were called extra-curricular activi-

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ties and participation in life activities of community and of state. Education was a luxury for the purpose of educating "gentlemen"; the practical, in the sense of student participation in actual life processes while in college, was omitted.

The learning-by-doing concept, popularized by John Dewey and his followers, was not merely a method of mastering knowledge. For Dewey, it was the way students, including college students, learn to become effective citizens in society. He thought of the college as a laboratory of life—a place where vital, live, and dynamic experiences of life become the center of course-organization and the guide for the whole school. It meant that effective college citizens were developed by the actual experiences of participating in, for example, a campus government. This was the philosophy back of the Antioch College Community Government which was modeled after the commission-manager form of government. But as the President of this college, Dr. Algo D. Henderson, rightly points out, "It is not alone a 'government' in the narrow sense; it is in reality the extension of the classroom; in part, a re-definition of the classroom; it is at the same time part and parcel of the counseling program." This type of experience in the new movement in education is not considered as extra-curricular, but a part of a unified educational plan. As Dr. Harold Rugg says, "Every aspect of a truly vital education partakes of life itself; the school becomes a school of living . . . the curriculum becomes the very stream of dynamic activities that constitute the life of the young people and elders."

If education "partakes of life itself," it will be centered around meeting human needs, not ends in themselves. The measurement of a student's progress is in terms of his total growth in this real life situation.

It is into a college with this philosophy that religion as a functional part of our lives can be built.

RELIGION RE-THOUGHT

Religion must be examined before building a Christian college which will functionally meet the spiritual needs of its students. Sound basic religious assumptions are extremely important if the Christian college is to fulfill its mission in higher education.

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Unfortunately, too many of our Christian colleges have thought of religion as represented by a special experience in which one has become converted, has found his relationship to God, and thereby has been changed in this aspect of life. Then it was assumed that because that person had become religious, he would be different in all aspects of life. Religion was an abstraction, not related particularly to what a student might do in his financial affairs or his home life. Religion did not directly concern what was going on in the sociology course, the economics course, the literature course, except perhaps as an academic subject.

Most Christian colleges included religion as a legitimate academic pursuit. There were two main emphases: (1) the assumption of religion as private—removed from life; (2) the belief that religion should be treated as an academic subject. Unfortunately, many Christian colleges have assumed that they have carried out their responsibility to make Christianity a vital experience in the lives of their students when they have looked at religion in these terms.

This departmentalization of religion aided in the secularization of life, for religionists tended to label anything outside the traditional scope of religion as secular.

Christian colleges do have a distinctive function to perform in society today. But this function never will be performed unless educators think their way through on the basic religious assumptions. Further, they must relate their views of religion to an effective functionally educational procedure.

Making religion functional in the college means that the student will make a direct transfer of his religious outlook to any problem which he may face. When the student is making his vocational choice, he will take into account all of the values which he has acquired as a Christian in making his decision. When out on a "date," when attending a social function, when associating with other students in the dormitory, respect for others will be his guide. When studying economics and politics, he will recognize the value of responsibility and accountability—the recognition that no man can be a law unto himself.

Functional Christianity is found when Christian attitudes and values can be identified in all educational experience. A Negro

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nursery school conducted by the students will stimulate social sensitivity—the need to identify self with others in the outreach for the fullness of life.

The Science student will seek to appreciate the universe, and his religion becomes useful when it permeates his scientific work to the extent that he finds the significance of man in the total scheme of things.

IMPLICATIONS OF THE FUNCTIONAL APPROACH TO RELIGION AND EDUCATION

1. Religion is found in all aspects of life.
2. Religious education should center in the experiences of the student.
3. Enrichment of experience is imperative. The Christian college must provide not only desirable character-building situations, but also the means for helping students to see the significance of factors overlooked, to make them more conscious of objects of purposeful choice, and to develop permanent attitudes and roles of conduct.
4. The subject-matter of religion should not be apart from life experiences.
5. The belief that religious education is helpful in development of Christian character is essential.
6. The whole educational process becomes one of real educational search.

NEEDS TO BE MET IN BUILDING THE CHRISTIAN COLLEGE

1. The need for a Christian community of faculty and students. This would involve
 - a. The development of Christian fellowship
 - b. Selected personnel
 - c. Democratic administration
 - d. Corporate gatherings.
2. The need for a program to build the students' personal faith through such channels as
 - a. Discussion groups
 - b. Studying religion
 - c. The chapel
 - d. Religious foundations.

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3. The need for a program to build responsible Christians for complete living, to be accomplished through
 - a. The courses
 - b. Religious oriented guidance program
 - c. Experiences of students on the campus and beyond college walls.

To adequately use the resources of the college in meeting these needs requires more than a functional approach to education and religion.

III. In Training Pioneers

By J. P. LINDSAY*

THERE is on file in the Hall of Archives, in Washington, a letter bearing the date 1838. The author of the letter submitted his resignation to the United States Patent Office because "There is no future in the Patent Office, all of the great inventions have been accomplished."

How stupid the foolish little man appears to us; for he obviously lacked faith in the future material progress of these United States. We of the twentieth century have faith in our age because we have witnessed the discovery of so many miracles. The boundaries of the past have been dissolved in the creations of the present.

Despite this advance made in the world of matter, we are still confronted with what Elton Trueblood calls "The predicament of modern man."

Even though Science has answered many mysteries of the universe, and has revealed the tools with which mankind can fashion the fruitful life, we are confronted with chaos and confusion. Painfully we are becoming aware of this truth: that material power alone is not sufficient. Such power must be controlled by those who possess a sense of values rising from moral principles. This is an age for the pioneers of the mind and the spirit.

The church-related colleges exist to train such pioneers. It stands as a citadel in a war-torn age. It symbolizes the fact that an eternal ideal will determine the destiny of a civilization.

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Our objective is to train students, to accept responsibility with courage and with faith. Our task is to inspire them to gather together the shattered fragments of the past and thus re-shape disorder into design and coherence. The voice of the present cries out for a deepened faith in the future of the human mind and the human spirit.

We find the source of that faith in religion. To us, God is the well-spring of the human heart. Yet there are many who are as cynical about a faith in the future of spiritual advance, as our friend of 1838 was skeptical of any further inventive development. There are many who take refuge in the fox holes of atheism, indifference, selfishness, and ignorance. The following true story illustrates the point in hand. A mother went to visit her young son enrolled in one of the progressive schools outside of the city of London. She knocked on the door of his room and his roommate, a young lad of ten, greeted her with the inquiry "What the hell do you want?" She exclaimed "My God!" "God! God!" came the shrieking response, "Around here we are taught that he doesn't exist any more."

During the regime of Hitler there was scrawled across the barricaded door of a Christian church in the city of Nuremburg these words, "Gott ist nicht hier."

Opposed to these points of view coming from a fox-hole position, the church-related college flies its banner from the mountain peak and declares that God does exist, that God is here! Such a college believes that the completely educated individual must be aware of the material world which is his immediate environment. This awareness we define as knowledge. To knowledge we would add the sense of values rising from moral principles. We find that God, being the foundation of these moral principles, gives us the ability to direct knowledge into proper channels. This sense of values we define as wisdom.

The technique of integrating wisdom with knowledge to produce the truly educated individual is, of course, self-evident. There must be objective instruction in moral values under the guidance of a department of religion. Chapel exercises, either of the mid week or Sunday variety, or both, ought to be made a part of the college program. Informal discussion groups in

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which the students are given the opportunity of airing their views, can become significant. Counselling in which a sympathetic and trained observer helps in the settlement of personality adjustment problems from the Christian approach, is a prerequisite. Visiting speakers whose lives have touched wide vistas of experience, should be invited to the campus in order that student out-reach may be stimulated.

Through all of these and kindred activities, there should run a two-fold philosophy. First, we have the inescapable obligation to guide and direct the student to the end, that he will discover the full meaning of his individual relationship to God. Second, having helped him to establish this relationship, we must point the way, so that he realizes his individual Christian responsibility to the social order of which he is a component part. He must comprehend that no social problem is exempt from a full application of the Christian ethic on his part. In other words, we must produce idealistic realists who will take the world as it is, and with divine restlessness work toward the end of making it what it ought to become.

One final word: With the extension of the ecumenical principle, it may be wise not to confine our religious presentation to denominational, sectarian, and singular faith approaches. We will do well to expose our students to the thought of divergent groups, in order that they may know first: "Who is my neighbor?" and second: "What is he?" Thus, when they come to a point where they do not fully understand, they will refuse to misunderstand.

The Church in the middle ages was the custodian of hope and culture. Today, we in the church-related colleges are the trustees of the Christian way, in a world filled with the dark corners of paganism. Hence, we ourselves must remember with Browning that "The best is yet to be."

In the city of Washington there is a statue of a young girl sitting in a chair, thumbing through a book that is on her lap. The inscription on the pedestal of that bronze statue is this, "All that is past is prologue." If this be true and if we remain faithful to our vision, then the best is yet to be! Our obligation may be summed up in the following:

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"Of the past, mindful:
To the present, faithful:
For the future, hopeful!"

IV. For the Pre-Theological Student

BY JOHN B. ALEXANDER*

IN introducing the subject of religion in the program of the pre-theological student, as a part of this symposium, may I say, first of all, that whatever may be found to be true of religion in the program of students in general will hold true in equal or greater measure for the pre-theological student. This group very well may be looked upon as the nucleus which is able to give strength and leadership to any general program.

But, unquestionably, there are problems which involved this group alone—problems growing out of the peculiar plans and needs of these students. It is with a few of these problems which appear to me to be significant that I propose to deal.

First, there is the question of whether these particular students should receive simply a good, general, liberal arts education, as sufficient preparation for their work in the graduate school, or whether they should pursue, while still at college, certain specialized courses in religion. Growing out of this two other questions arise: (1) If any specialization is to be a feature of the program, should it include study of the original languages of the Scriptures, or, at least, New Testament Greek? (2) Should the education of the pre-theological student be wholly theoretical, or nearly so; or should it be partly along practical lines?

When we face the problem of specialization in the field of religion for the pre-theological student, we must recognize at once the fact that no one has greater need of breadth of background in his education than one who would make a career of religion. There was a time when the pastor stood out in his community as one of the few educated individuals; and quite naturally, his people turned to him as a source of information, counsel, and guidance on matters only indirectly related to re-

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ligion. But in that day so great were the limitations on the education of the ordinary layman that certainly the pastor did not have to acquire any high degree of intellectual background to stand out, by contrast, as a mental giant. Today, however, the greatly improved standards of education for every one, and the vast stores of knowledge made accessible to all classes through radio, newspapers, moving pictures, and books, have completely changed the situation. More than that, a pastor today, even in one of our smallest churches, hardly can venture to illustrate a point in his sermon from some practical field of human endeavor or knowledge without the risk of being challenged by some member of his congregation who happens to be a specialist in that particular field. And the variety of situations upon which the religious leader is asked to bring to bear his special abilities has multiplied tremendously. The need for breadth of background is evident, and where is the student to achieve it, if not in his undergraduate work?

Besides, say many people, specialization is the function of the graduate school. We would be making a grave mistake to attempt to do the work of the professional school in our undergraduate departments of religion. Let us prepare our students while they are in college by giving them that well-rounded acquaintance with every phase of life which must be the basis for their life work, and let them postpone special courses in religion until they have received their baccalaureate degrees.

But, as a matter of practical necessity, must not the student pursue certain courses in religion on the undergraduate level? In the first place, while this may not be the most important consideration, what of the student who is faced with the need for self-support while getting his education and who finds himself in a locality in which are small churches in need of pastors of any sort, though they be prepared ever so poorly? Such a student, both because of his financial condition and from a certain sense of duty, is going to offer his service to one of these churches. In all fairness, can an institution in such a situation be content to allow its students to go on serving churches without giving those students any help through special courses?

But there is perhaps a more fundamental argument in favor of

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some specialization for the pre-theological student. It becomes apparent as soon as we consider any other pre-professional field. For example, what courses are considered necessary for the undergraduate who is to become an engineer? That student will, as a matter of course, take special work in mathematics and the physical sciences which the average student would not think of taking. He will take these subjects because they are indispensable tools with which to pursue the still more specialized graduate courses. For exactly the same reason the pre-medical student will study an amount of natural science and foreign language which might not be necessary at all for others. Are there no essential tools for one who is preparing to enter the theological school? It would seem that just as there are elementary courses in mathematics, science, and language for the pre-engineering and pre-medical student, so there are elementary courses in the field of religion which the undergraduate will find exceedingly valuable as he goes on to the next stage of his work.

In the past, a part of this specialized training in college for pre-theological students has been the study of Greek, but requirements in this regard have been modified progressively until the time seems to be rapidly approaching when no institution, not even among the theological schools, will make the study of Greek an absolute requirement.

One view of this trend is that it is silly, or worse, to ask every minister to have a knowledge of Greek. The task of translating and commenting upon the text of the New Testament has already been done with far greater accuracy and insight than he can hope to achieve by himself. Besides, there is the pressing and ever-increasing burden of tasks far more closely related to daily life, to which he can more profitably give his full attention.

But unless we are already willing to give up our belief in the New Testament Scriptures as the basic source-material for our faith, is this a wise attitude? If we insist on taking the far view, what do we see? Look back 300 years, for example, and you see scholars making translations directly from the Greek into the English of that day, in what we know as the King James Version. Look at the present, and we see such outstanding Bible scholars as Dr. Moffatt and Dr. Goodspeed making similar translations

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directly from the original language into the English of our day; or that group of eminent present-day scholars working upon the Revised Standard Version which is the latest of such efforts. But look ahead to that day when still another revision is needed, as it surely will be, and ask yourself, where are the scholars of the future to be found? The great Bible scholars of today came out of an era in which the study of the original languages was taken as a matter of course. What will be the ultimate effect of abandoning this study? Are we not in danger of developing a neo-scholasticism in which the work of Bible scholars of the past will be accepted as final?

The last question that I have mentioned for consideration is that of practical or theoretical education in religion at the undergraduate level. Suppose we give our pre-theological students some knowledge of the content of the Old and the New Testaments, some insight into the philosophy and psychology of religion, some acquaintance with the history of our own faith and of the other great faiths of the world—is this enough? Even if we give some detailed instruction in the preparation and delivery of sermons and the administration of the program of the church and the church school, is there not something lacking? It would seem that the student in religion, even while an undergraduate, needs some practical experience under competent guidance and supervision. In the seminaries, there is a growing tendency to make the work of a student in serving a church while he is engaged in his studies a *real part* of his total education. Considering the fact that many of our students actually are serving churches, would we not be wise to make this as meaningful a part of their education as we are able? Above all else, should we not strive, even in our college programs, to prepare the kind of pastors who will be able to deal successfully with the problems of everyday living?

The conclusions I have reached on these problems regarding religion in the program of the pre-theological student, at least tentatively, are these: A broad general education is probably nowhere more imperative than for these students. But a certain amount of specialization is as valid for them as for pre-medical or pre-engineering students. As to the specific study of New

Testament Greek, if this ceases to be an undergraduate course, we would appear to face the possibility that in a few generations we may no longer have any first-rate New Testament scholars. Finally, and perhaps most important, the element of practical experience should be made more definitely a part of the education of the pre-theological student.

V. To Challenge Leaders

BY MOTHER HELEN CASEY*

RELIGION on the college level certainly is something different from religion on the elementary level. If colleges have a right to exist, one reason is that they can develop in young men and women the power to think. When religion is given to children, it may be taught for memorization, as well as guidance; but on the college level, everything taught must be intellectually defensible. And it must be more. Teaching truth in other fields does not demand as much from the teacher as does teaching truths of religion. When fully grasped, religious truth affects the whole man—his intellect, will, emotions, as well as actions and habits created by repetition of actions. If the teacher of religious truth is not conformed to it personally, he belies it—the knowledge he displays is shrunken and barren. If the religious teacher is a strong man, Christ-like, he becomes the visual education part of his theoretical teaching; and perhaps that unconscious demonstration of the power, workableness, and attraction of Christianity is the better part.

Today I heard a college president remark that he did not think it necessary for us to struggle to enroll students beyond the enrollment maximum we ourselves have set for each college. He gave as a reason, "... because we aim to train leaders." We aim, yes! But I do not think our hundreds are such concentrated leaders-stock that we need fear that more students will water it down. May be greater numbers will give the leaders more to lead. However, I agree with our brother-president: We do aim to train leaders—at least, in our catalogues, we sometimes say so.

There is one angle of this leadership-training that we often

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miss, and on this point, the children of the world are wiser in their generation. A leader is not a leader unless he has a cause. A leader is great not only because he has the power of leadership but because he has a great cause and has surrendered much to it. In the early days of Communism, many of Russia's idealistic young men sacrificed ambition, position, money, comfort, marriage, to dedicate themselves wholly to what they believed to be a great cause, worthy of all they had to give. They are disillusioned now, perhaps. But the fact is clear that leader-youths demand a great cause. They expect it to ask of them all they can give; and they strive to sacrifice their utmost for it.

In all men, there is need for dedication; but in leaders this need is much stronger.

Our Christian colleges are responsible for awakening and training youth for a mighty cause—the cause of Christianity—which will demand everything from them that they have power to give. When they have “sold all” for it, they will not be disillusioned. It never will let them down. It is not our cause that fails them; we fail them. We present the cause in theory, and fail to point to its demands. We compromise, and tell them that they may do the same. We dote their rising heroism with comfortable patterns of life. In making it easy to be a Christian, we deprive them of the very thing they hunger for: a great, all-embracing value for which to love, labor, and suffer. We do not demand enough of our youth. Training includes practice as well as acquiring knowledge. We must make their college training practical. The brotherly-love idea will have vastly more meaning if its million applications begin in college with the boy in the next chair, or the other boy whom it is hard to like.

The training of youth for Christian leadership is the profound challenge of the Christian College, and we need to be alert to our responsibility, leaving no stone unturned to prepare youth for all-round Christian leadership and Christ-like living.

Last April, at a meeting of the Nebraska Association of Church Colleges, held at Duchesne College, Nebraska, there was a panel discussion in which a student representative from each of eleven of the church-related colleges of Nebraska participated. Those discussions were of vital importance and were provocative in

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arousing all of us to our responsibility in the training of youth for Christian leadership. For your interest, and by way of possible suggestions, I am pleased to list the subjects discussed by those students, as follows:

1. Is Religion a Private or a Corporate Concern Among Students of the Church College?
2. The Defects I See in Our Religion Courses
3. Is the Church College Failing in Its Work?
4. What Makes the Church College Different?
5. Extra-Curricular Religion
6. What the Chapel Program Is
7. Student Religious Leadership on the Campus
8. Is There a Need for a Course in Comparative Religion?
9. What Do Students Want from a Religious Organization and What Does the Organization Want from the Student?
10. Should Chapel Attendance Be Compulsory?
11. Advantages and Disadvantages of Required Courses in Religion

Toward a Philosophy of Christian Higher Education

BY DONALD FAULKNER*

THE world has just passed through a technological revolution in which the human race has come as near to catastrophe as ever in the short history of recorded time. Unless the leadership and the means for an intellectual and spiritual revolution among all the peoples of the world are discovered—and with feverish haste—what we have chosen to label as civilization stands a good chance to hurl itself into the abyss of complete destruction.

Military leaders promise no protection through superior forces—the atomic bomb brooks no defense. The scientists and manufacturer no longer place their faith in some new gadget—we have built the world's supreme gadget. Only the educator has an answer: universal education, and even his manner is not so assured as heretofore. He realizes that much of the business going on in the schools of this and other lands does not dispel fear and distrust and hate; he recognizes only too well that in some instances the school has bred and nurtured the very causes of destruction.

The church college stands at an open door of opportunity: leadership in this intellectual and spiritual revolution. The only way to avert World War III is to learn to get along with other people—to learn, in other words, how to be citizens of the world. The church college has no monopoly on the ideal of brotherhood. But the Christ had much to say about the brotherhood of man 2000 years before the atomic bomb, and the colleges which are avowedly *His* schools logically should be expected to follow *His* teaching. The church college should ponder the words of Phillip Wiley: "Human brotherhood is not a dream,

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but man's last passionate necessity. It is as if God were tired of our filthy vanities and obscene wars; as if He had determined to force a choice today; as if He said, 'Here is the fact of your equality; either be honest or strip this earth I gave you as naked as the moon; either trust one another or add yourself to the incandescent sun—either be wise or die—all of you.'"

Will the church college accept the challenge? What should be its role in this necessary revolution? How can it shape the future?

THE FAILURE OF EDUCATION

In 1918 many Americans recognized that the causes of the World War, now known as the World War I, were not removed by the hemorrhage of those years of conflict. Some even said, "Nations must come together in a world organization to prevent any one people or group of people from running berserk and drawing all of us into a second catastrophe." But the leaders of the nations were not sufficiently wise or sufficiently unselfish to build a world government upon permanent foundations, and Americans were not shrewd enough to lend their prestige to the imperfect League of Nations as at least a first step toward world security.

Our schools had not carried the *factual insight* of our people beyond our own borders, let alone the imagination and sympathy necessary to bring a sense of responsibility and an urge to co-operate with peoples of other lands. Our schools had given us only the generalization of the "inferiority" of the inhabitants of other lands. Neither did the failure of the League arouse our schools to mend their ways and prepare us for leadership in the prevention of another war. We continued our disinterest in peoples beyond the seas.

However, Americans of the 1920's did not lessen their interest in education. Our error was in the kind of education we espoused and in the reasons which were held before youth for going to school at all. Personal gain in the increased life earning power of the educated individual won votes for school budgets and attendance at classes. Most of us can remember the statement that "for every day spent in school you may expect to make \$9.24 more during your lifetime than you could without

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training." Self-interest, not the love and understanding of brother man was a prime motive.

A second reason for the interest of American parents in education was to save Johnnie from the drudgery which had been the lot of his parents. To achieve the leisure of the white collar occupations and the professions was thus a rather selfish goal of education.

Scientific, technological and industrial competence—resulting in the "know how" for ever-more devastating machines of destruction—was the urge behind much of our educational expansion.

Increased earning power, escape from drudgery, and the scientific mastery of this world, if accompanied with judgment as to their use, are worthy partial or specific ends of education. American higher education failed us in the Great Interim because it did not carry along the human sciences, the moral and spiritual bases of the values, the motivation for citizenship in a democracy, let alone for citizenship in One World.

Because we were trained only and not truly educated, we were unready during the 1930's to aid a world torn asunder with depression to escape from the lure of Nazism and Fascism. The conquest of Manchuria was followed by the rape of Ethiopia, by Munich, and finally by the invasion of Poland and Czechoslovakia. World War II and Pearl Harbor were our frightful but logical recompense of an education for happy and enlightened, but selfish global irresponsibility. We had taught our youth, of course, to desire peace, but had left them pitifully untrained in how to get it.

VE and VJ days and the hanging of Nazi and Japanese leaders have not brought release from our insecurity and fear of impending doom. For the victors fear each other and, with the bomb secret anybody's possession, they now fear everybody.

EDUCATION MUST NOT BE PATIENT

The most impelling business of the world, and principally of the American people because of our position of leadership, and not at all, parenthetically, because of our tragic vulnerability, should be education for living together so as to live at all. Edu-

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education cannot longer be docile, cannot longer stand as opiation. Our eyes are now open: White as well as Aryan supremacy, discrimination against and the exploitation of minorities, and imperialism simply cannot be tolerated. Nationalism and isolationism must go. The Four Freedoms must become realities, lifted from the gutter of hypocritical propaganda.

The advice given returning Negro and Japanese GI's to be patient "for in another two or three generations the indignities of racial prejudice and discrimination will be broken down by legal means," will prove untimely. Unless we practice understanding and democracy in America we shall fail to sell the idea to others. Only upon world-wide understanding of democracy can fear and insecurity be dispelled through world cooperation.

The outcast who became the great educated leader of the pariahs, Dr. Ambedkar, was told when he entreated western European leadership to aid and advise in the liberation of the depressed Hindu classes: "My son, it may take three or four centuries to remedy these abuses. Be patient." But patient this awakened member of a caste degraded below the very cattle, refused to be; and all India was rocked to its foundations.

The *Washington Educators' Dispatch* of Thursday, September 5, 1946, had this to say of the crisis facing us today: "Hard-headed educators say we have ten years of grace . . . ten years in which peace will be ours. During that decade the preparation for war will race the preparation for peace. The race *can* be won by peace-loving people, but by a narrow margin, and only if they act fast—even feverishly. The extra pull to outrace catastrophe can be given only by the teachers, educational and spiritual workers of all countries. . . . The deeper regeneration of man will have to wait until we are certain that the catastrophe of 1956 does not take place."

Education dare not be patient. American youth must be led—although the true situation is that they are even now held back by their teachers, so we should say must be *allowed*—to seek, to adopt and to fight for cures for these diseases of the social and political life of the community, the nation and the world. Education must repress no longer, but must encourage the development of the vindictive center in youth. The trouble with society

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is that we are afraid of people, and with our schools we are afraid of students who discover something worth living for, and only in times of emergency, under the false lure of patriotism, do we give them something worth dying for.

Education, without a new and adequate purpose, though multiplied a thousand fold, will not avert the catastrophe of 1956. Only education motivated by a sense of the need of the deeper regeneration of men will be sufficient. Education has reached the place where it cannot be docile. Education must "do or be damned" along with the civilization which its lethargy has betrayed.

Pierre van Passen's comment on a statement by Dr. Geering, of Leyden University, can be applied with startling accuracy to American education. I quote:

Dr. Gerrit Jan Geering of Leyden University declares that the time has come to revive and reinstitute the old 'Militia Christi,' that is, the formation of a band of men and women, who, driven by the love of God and respect for their fellow men, will resolutely enter arenas of social life—the contemporary political, social and economic arenas—to challenge, resist, fight and finally overcome the institutions of injustice, exploitation, discrimination and violence of 'this world,' our contemporary social order, as Jesus urged his followers to do.

Now is the time for the prophetic word to be spoken. By prophetic word is meant the word spoken by men who by virtue of a higher, divine authority dare tell the mighty of the earth in concrete cases and in specific circumstances: 'Thou shalt!' or 'This is not permissible!' For the potential strength of those who have always been and must be the saving remnant of mankind has always lain and still lies solely in the old saying: 'I have spoken and therewith, I have saved my soul.' In other words, only by speaking in the language of our time, no matter what the cost or risk, to the men of our time and on subjects and problems of our time, can we save our souls and perhaps the world. In order to do that, we must stand forth to give battle and fight and struggle, with a courage and frenzy born of desperation, *jusqu'an sang*, until blood flows if need be, for the day is far spent and from the enemy's camp comes the swelling sound of the triumph's song.

Never does the cause of Jesus of Nazareth suffer so as when

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state and society go out of their way to fawn upon the church and praise her. Reversely never does its cause prosper so well as in the hour of persecution. One would almost feel like congratulating the church if she could again become the object of harsh and bitter persecution, if she were driven out of her haughty bacillicas, marble buildings, oak-paneled vestries and were forced to crawl back underground into catacombs. If the servants of the cause of Jesus were denounced once again as Beelzebubs, that is, in modern language, as reds, traitors to the State, as fools, fanatics, false prophets and seducers of youth; if they were no longer in good repute, of the well-to-do whose chief concern is their own tranquility of mind and the undisturbed enjoyment of their comfortable position in society; if their smugness, unction and sentimentality were flouted; if they were reduced to the last extremity and menaced with dire things, with even death itself, we could then make our beginning to pull out of a world which is today in mortal danger. But alas, this is not so! The Church and its people are prosperous. The Church would be at peace with everybody. She would love both sides equally, good and evil alike. She would be at peace with all men. She would be neutral.

But the conscience of a saving remnant cannot be neutral. It cannot be at peace with all men. It cannot and it must not. A free conscience is duty-bound to rise against the declared enemies of the Divine which it should instinctively recognize. That is the prophetic intuition. It must rise against obscurantism, against all violations and abuses of power, against all dogmatisms, against all resurgent imperialisms, against all vilifiers of the human soul and the monopolists of privilege.

In our time, when we see the world becoming more and more one under the marvelous progress in the techniques of transportation and communication the Creative Spirit, which has built suns and flowers and corals and anthropoids, now wants to build the human community and poses as an ultimatum as it were: 'Now institute the holy community of mankind, now begin the new era, now find a common economic basis for all men's endeavors, now become human at last, or else perish.' Now in this moment men and women concerned with the cause of the Kingdom of God must speak out! Now is the time we must gird ourselves to defend the will of God, the brotherhood of man, come what may, no matter what the cost.¹

¹ *Motive*, October 1946.

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EDUCATION—PUBLIC AND PRIVATE

Higher education supported by taxation is supposed to struggle under all the limitations of political expediency. A potent argument for private, and in particular for denominationally supported schools, has been their supposed freedom for experimentation and for the espousal of certain philosophies or points of view. We might be led to the easy conclusion that the Church college would lead in this intellectual, moral and spiritual revolution. Such an assumption might be unwarranted.

The church college often has spent itself in imitation of the state university. Accrediment is a *necessary* evil, perhaps but when it leads to a *cheap* imitation of an inadequate system it is nevertheless an *evil*. It may be true that the state school will be hampered by mass educational methods involved in unpredicted increases in enrollment for which they are not prepared, and by vocational demands in moving speedily to meet the challenge. At the same time, if it will, the church college can move, and with alacrity, to train the leadership for this revolution. It seems that the price to be paid for hesitation is too terrible, and the values to be gained by immediate action so important and so thoroughly in line with the Christian position, that the church college might be expected to make this revolution her own chief business.

EDUCATIONAL BASES OF THIS REVOLUTION

What kind of education will train leaders for world brotherhood and citizenship? What are the elements in the educational philosophy which the church college must adopt in order to bring about this necessary intellectual, moral and spiritual revolution?

The practical approach to the building of an educational system is to ask how we expect the students to act; how we expect them to be different from those who have not experienced the system. Then we would proceed to discover so-called learning situations of diverse types in which the desired type of reaction will have a reasonable chance to develop. These learning situations would be organized into a curriculum. An analysis of the attitudes and behavior which we hope to develop still give us some educational principles which we must not violate.

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We want *our* people to have an unquenchable concern for *all* the people of the world. We want them to develop the ability to work cooperatively with persons of any race, color or religion. We know that they must gain an understanding of the basic factors involved in the interaction of races and nations.

We know also that the experience of the past 2000 years has shown that in the positive teachings of Jesus Christ, and in the fearless and positive application of these tenets of Christianity, the race has the only motivation powerful enough to bring about moral and spiritual regeneration. But the race has also tragic experience that without the development of intelligence and the increase of knowledge, the professed Christian often destroys the very values which he seeks to build. We assume that Christianity must be an educated Christianity, and that education must be based upon thoroughly understood principles of Christianity. These, then, are the foundations of our belief that the church college can furnish the leadership for this revolution.

Our next task is to show how the church college can accomplish this: that is, we must describe a few of the most important characteristics of the educational program which the church college must develop if it is to shake our people from their lethargy, prejudice and selfishness. The church college cannot be an instrument of reaction, a defender of a social and economic *status quo*.

We must take into account also the fact that life is organismic. What affects one part, affects the whole of life. Any part cannot operate except in relationship to the whole. The part cannot be thoroughly understood except as it is seen as a part of the whole and in relationship to the whole. Knowledge, events, responsibilities, etc., are inter-dependent. Educational efforts cannot operate in a vacuum. They are part of, rather than something set apart from or over against life, society, community, humanity.

Neither can we ignore the laws of learning discovered at great cost by educational scientists and often recognized for centuries by men of common sense. Especially we must recognize that we learn best by doing, that is through direct, personal experience.

The job of the church college can be seen only in terms of the

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mission on earth of the Christian Church, which can be realized only through the activities and attitudes of people. We *must* know what *are* the responsibilities of ministers and lay folks in the mission of the Church. These responsibilities can be described only in terms of the interaction of the mission of the Church and the complex life people live in the chaotic social, economic and political patterns of the day. The job of the church college is, therefore, one of training leadership which will have full understanding of this interaction. In turn, the principles governing the program of the church college are definable only in terms of this interaction of the mission of the Christian Church and the impending crisis of the Atomic Age.

A major principle in the educational program of the church college in revolution is that the church college be democratic. Perhaps this is the major principle. It means that in every phase of the work of the church college democracy must be lived. In administration, in curriculum building, in personnel relations, in the work of the classes, in public relations, in building the financial structure of the church college, democracy must be foundational. Autocratic methods of determining educational policy are diametrically opposed to the development of the kind of leadership needed in this moral and spiritual revolution.

Not only must there be democratic relations between the administration and the faculty, but also there must be wide-spread student-faculty cooperation in all phases of the educational program. If students, after they leave the influence of the institution are to be both proponents and practitioners of democracy in the world scene, they must live democracy in the more limited scope of their local interests. They can practice and preach democracy only as they have learned to understand it in their own life, perhaps the most effective part of which is their four years in college. If they have seen autocracy in the relation of the President and the Faculty and have felt autocracy in the relation of their teachers to themselves, they will be cynical of democracy. Their cynicism will be carried to the four corners of the earth, and the reverberations may include well-placed atomic bombs in our own complacent back yard.

Second in importance to the democratic attitude and approach

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is the need for the development of creative intelligence. Not only the understanding and use of the principles of sound reasoning, but also freedom for the search for truth by students and faculty must characterize the program of the church college as it endeavors to develop leadership for a moral and spiritual revolution. The student must be brought to realize that it is not only his right, but his responsibility as a factor in averting catastrophe to civilization to think for himself—to develop a philosophy of life. World security can be destroyed by pseudo-educated people who cannot distinguish between truth and propaganda sponsored by economic and social “isms” and by vested interests.

The basic idea of community and the techniques for developing community spirit and practice must have a firm place in the educational principles of the church college. Our recognition of the organismic character of life demands that effective education fit individuals for participation in communities of increasing inclusiveness.

Another vital principle for the church college is this: Education must be thought of as living, rather than as preparation for living. The actual life situations of the student and the surrounding community of the college must become the laboratory in which democracy is learned and practiced, in which creative intelligence finds its opportunities for development, in which the ideals of community are realized by the individual.

The idea of the democratic community cannot be taught apart from living in a democratic community. The school must become a community: a community of administrators, teachers, students and residents of the immediate area of the college, each taking his proper place in the family of learning.

The curriculum of the church college should be problem-centered. The problems of student life, the problems growing out of the inter-relation of youth and adults and the problems of the local community are the points of departure for the ever-broadening search for solutions of the destructive tensions in society. These problems of individuals and of the community have their extensions outward into problems of the state and nation and of world security, and taken all together become the center of the ideal curriculum.

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There must be faith, however, in the effectiveness of the democratic processes of discussion and persuasion if this approach is to have meaning in the development of personality. The alternative is cynicism not only toward democracy, but toward brotherhood and toward the efficacy of Christianity in human life.

As problems are explored the students and their teachers will draw upon the entire resources of the liberal arts curriculum. Our central problem is the interaction of the mission of the Christian Church with the technological factors of the present age. It is difficult to see, then, how the student can be ignorant of the facts, attitudes and techniques of any of the areas of research into the nature of the universe and of social organization.

The principle upon which the selection of curriculum materials will be based is the contribution which any phase of knowledge can make to the understanding and practice of world-wide brotherhood. In particular, the physical sciences will be used to give a clear concept of the physical universe, and only in a secondary sense for their vocational contribution. The problem is not to limit the physical sciences in the curriculum but to keep any single group of studies from monopolizing the student's attention and, alone, determining his scheme of values. The human sciences in which we study man's own nature, his relationship to his fellow men and his relationship to God must be emphasized if an effective leadership for a moral and spiritual revolution is to be developed.

A principle upon which the teaching staff will be built is that instructors must be chosen for their catholicity of outlook and training, rather than for their professional and vocational competence in one of the various departments of the classical college. The curriculum of Arts and Sciences today does not give us a liberal college. We have very little "liberalizing" education. Our teachers have been and are today, in general, specialists, and the course of study is largely a list of hobbies and special interests. If revolution is to come from the church college, its faculty must be built of men and women of breadth, rather than narrowness, of training. They must bring to the problem of world brotherhood an integrating outlook upon life.

We should note next that education must be conceived as a

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continuous process of the development of the individual from the cradle to the grave. Hence the responsibility for the education of adults within the influence of the institution must be realistically discharged. Universal educational opportunity will be assumed.

Time is an important element in our race with catastrophe. Prejudice and distrust may not wait on our training of even one new generation of college students. The attitude of voting Americans on basic world issues is fraught with serious consequences for the nation's future. For the next decade adults even now beyond formal college years will determine the influence of our country. The college cannot ignore their needs. Its responsibility to aid them to understand national and worldwide issues is obvious. Adult education in the local community, and in-service training of the ministers of the Churches are of paramount importance.

Since one school cannot educate all individuals, or extend to all ages of individuals, cooperation among institutions of education must become a reality. The competition of educational institutions is certainly a poor example of our ideal of the brotherhood of man to set before non-Christians.

As we look back at these nine principles of education proposed for the church college, we must note again that Democracy, Community, Brotherhood, World Citizenship are not isolated things we do; nor even things we talk about. They are far more than forms of government and social organization. They are participation. Therefore, education will take place, if it is to have any measure of effectiveness toward bringing about a moral and spiritual regeneration of humanity, in living situations with personal meaning to the student. For instance, the separation of town and gown, and the enforced disinterest of teachers and students in the market place, in the city hall, in the public school must end.

THE DEMOCRATIC PROCESS

We can educate our leadership for this revolution in Christian brotherhood only through actually experiencing brotherhood and democracy in the classroom, and in those learning situations which replace part of the stultified, formal work of the present liberal

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arts college. World citizenship cannot be *taught*; but it can be *learned* through experience in community membership and interaction. Neither is brotherhood something which can operate through speech-making. Brotherhood is democratic and is developed through cooperative activity. Much talking without action killed the Weimar republic and gave birth to the Hitler nightmare.

Neither does Democracy operate through exclusively representative methods. The issues of social, economic and political concern must be understood by those who select their representatives. Only in small group activities on problems of local and of broader interest can democracy germinate and grow strong enough to become the technique of participation in a world society.

In the building of the curriculum, the resources of the community will be integrated with those of the college. Within the scope of each major problem instructors and certain members of the community will be able to make more valuable contributions than others. These adults—teachers and townsmen—could be organized as an advisory council to work with students in their approach to the problem.

The usual components of the campus Christian emphasis are the courses in Bible and religion, the chapel and other worship experiences, the integration of the programs of local churches, personal religious counselling of students, and coordinated voluntary student religious activities. As necessary and as important as are the first four of these, the voluntary student religious activities have far greater possibilities. Here, the problems of youth and of society, narrowly and broadly conceived, furnish the motivation for the exploration of the resources of the entire field of human learning. Here, democracy and the ideals of community interaction have golden opportunities for realization. Here, the mission of the Christian Church and education can enter the actual battle of destiny.

THE DOOR OF OPPORTUNITY

The American church college is, then, the door of opportunity for leadership in global brotherhood. Through it can be trained

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the leadership for a revolution in the spiritual, moral and intellectual outlook of the human race; a revolution which in the eyes of many world leaders—generals, statesmen, atomic physicists, industrialists—may be the only escape of humanity from imminent self-destruction through its own mechanistic genius. In fact, many feel that the only hope of civilization is in the attack on the problems of prejudice and distrust and misunderstanding by the free church college.

This is an assignment of tremendous proportions. In order to succeed in the task, the church college must rebuild itself. It must be willing to question its objectives and its techniques. It must be willing to turn its back on tradition if time-hallowed methods are shown clearly to be insufficient to the task. It must be willing to replace authoritarian techniques with democratic methods. It must be willing to replace talking and listening with action. Consecration to the mission of the Christian Church involving as it does the brotherhood of man ought surely to lead our colleges to make every necessary sacrifice. Will they realize the terrible importance to act and marshal their forces while there is yet time?

The Priority of Character in Educational Training

By HAROLD GARNET BLACK*

IT has become trite to remark that the dropping of the experimental atomic bomb on the New Mexico desert ushered in a new era and changed the whole course of human history. Hiroshima, Nagasaki, and Bikini merely give new emphasis to the fact. Nuclear scientists have unwittingly conspired to make this "one world"—or none at all! It still remains for us to make the decision as to which of these alternatives it shall be.

The utter chaos into which the world suddenly has been exploded by atomic fission has been brought about through man's amazing ingenuity. This world-chaos can be reduced to some semblance of order again only if controls can be put upon that ingenuity so that it may be used solely for constructive purposes. It is obvious even to the most indifferent observer that man's inventive genius has outrun his capacity for moral control. Our best thinkers not only recognize the fact but are continually shouting it from the housetops. We need to bring religious and moral control to bear upon human action, both individual and corporate.

Is it not a matter of interest to learn that the Association of Philadelphia Scientists, in collaboration with the American

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Federation of Scientists, recently asked for a conference of Protestants, Catholics, and Jews to discuss the moral and spiritual implications of atomic energy? Says their spokesman: "We have found ourselves as a group carrying a moral responsibility which has awakened us to a close community of interest with religious leaders." The crying need of the world is to make religion vital in all areas of life; else the race is doomed—self-doomed!

The simple truth is that in such religious and moral control lies the only hope of mankind. Aye, but there's the rub! Where is such control to come from? It does not come down as a gift from heaven; rather it is something that has to be developed slowly through the years—and particularly among those who are later to become our social, political, and educational leaders. The value of, and the stark necessity for such control ought to be instilled into the minds of all people everywhere but especially into the minds of growing youth.

It used to be quite well agreed that the most potent agencies for the proper development of future citizens were the home, the church, and the school. These were the great three, a kind of holy trinity. To these, however, should be added the radio and the movies, for they, too, have come to have a most important influence upon the whole course of our social life, their impingement being felt everywhere. It must be admitted, however, that their effect upon character development has not always been uniformly wholesome.

Unfortunately, the American home has been undergoing a process of rapid disintegration. The tempo of that disintegration has been vastly accelerated in these recent war years because of the seeming necessity for mothers to work in war industries, making munitions, building airplanes, and otherwise contributing directly to the success of Allied arms, rather than to continue their natural rôle as homemakers and trainers of their growing children. Nearly everywhere there has been parental delinquency, often of the grossest kind. Small wonder, then, that juvenile delinquency, a logical sequence, is now rapidly on the increase.

In many quarters marriage is no longer looked upon as a

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serious undertaking but only as an experiment which may be terminated at will. Couples who plight solemn marriage vows one day and seek divorce six weeks later because of incompatibility of temperament only hasten the destruction of our social order.

The shame of America is that in some of her cities the number applying for divorce is almost as large as that taking out marriage licenses. In *Los Angeles Times*, recently, the vital statistics column showed some figures which, though not typical, are both amazing and suggestive: 117 marriage licenses were listed, 119 divorce suits filed, and 125 divorces granted. What a commentary on American family life! Nor can these figures be laughed off by remarking, "Oh, that's Los Angeles," for many other cities have official records likewise disturbing.

The tragic thing about divorces where children are involved, however, is that the children are made the innocent victims of a well-nigh hopeless situation,—and, furthermore, usually through no fault of their own. Such victims are to be greatly pitied. Indifferent, irresponsible, and self-centered parents thus should not make helpless children suffer. They should somehow be made to feel the serious responsibilities of parenthood.

Nor does the church, in general, seem to be maintaining its hold upon young people. Thank heaven that there is many an exception, of course, where some young, vigorous, and understanding pastor with a genuine zeal for the ministry and a flair for surrounding himself with promising, high-idealed youth, imparts his enthusiasm to them and successfully challenges them to fine and noble living! Young people who regularly absent themselves from the spiritual influences which the church offers are doing themselves, though unwittingly, an irreparable injury. It is next to impossible, however, to make them aware of the fact.

I have often wondered what proportion of secondary-school students attend some kind of religious service on Sunday. With this in mind I have occasionally inquired of classes in English or American literature where the subject came up naturally because of some Biblical reference in the textbook being studied. The question has been asked frankly and as frankly answered. It would be fairly accurate to say that not more than a quarter

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of them go regularly to church or synagogue. Quite likely that accounts for the appalling ignorance I have repeatedly found concerning the Bible. The prodigal son, the widow's mite, David and Goliath, Mount Sinai—these stir memories within but few of them. Sometimes not more than a tenth of the class can give definite information concerning such references. If young people do not go to places of worship or to church school where emphasis is placed on the spiritual side of life, where are they to receive such training—training that will help them to develop the right kind of high ethical character?

Certainly one cannot look to the motion-picture theater for it. That the movies have an enormous influence upon all phases of life by virtue of their visual and auditory appeal goes without saying. They are both good and bad. It is obviously impossible to measure accurately the influence upon character which the screen has upon young people, but that it is tremendous—even frightening—cannot be gainsaid.

The multiplied millions of young children and adolescents who regularly go to picture shows once a week, and frequently oftener, are being subjected to influences which, though subtle, are nevertheless very real. Many screen productions contain elements of plot or picturesque scenes which cannot have other than a bad effect upon plastic, growing minds. Drinking scenes, sex irregularities, loose morals, gansters, dishonesty, murder, theft, and other forms of crime—these do not tend to build up character but rather to debase it, for there is a psychological law at work: we become like the thing with which we habitually associate. The radio likewise can be harmful at times, through questionable dramatic productions and advertising of such things as alcoholic beverages and tobacco, though its field is much more limited than that of motion-pictures.

Since the home and the church, the two traditional places in which character is to be developed, have failed so badly in their task of training youth adequately in terms of high ethics and morality, we are forced to turn largely to the public schools for help in such a crisis. The schools, however, are ostensibly concerned chiefly with the teaching of the three R's and such other subjects as students are given in the secondary schools.

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The truth is that the three R's are not enough. They should be supplemented by a fourth R—Religion. Perhaps religion is not quite the right word. Whether it is or not depends, of course, upon one's definition of the term. If by religion one means nothing more than the blind acceptance of certain dogmatic systems of belief, attendance at Sunday church services, the muttering of pious phrases and reciting of the creed, the singing of hymns, the listening to a preacher's sermon or to an indifferent choir, then one has a poor conception of what real religion is.

"Religion," writes a well known Episcopalian clergyman in a recent issue of the *Christian Century*, "is a bond between man and the Source of his life." Unless religion results in nobler living, produces an effect on human conduct, it is a shadow without substance. Its aim is the betterment of men's individual and social behavior. Micah, writing seven hundred years before the dawn of our Christian era, expressed its function in memorable language: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Religion is personal, but it has also a social implication.

Though the schools ought not, perhaps, to give formal religious training, they ought, nevertheless, to consider the development of high ethical character as their main purpose, for character development is basically a religious or spiritual objective. The crass ignorance of youngsters concerning the Bible, its teachings, and its stress upon high moral conduct, as shown in both the Old and New Testaments, is amazing, as I have already suggested. Obviously something should be done about it.

In response to this need there has come about, therefore, a new movement in religious education. For some years pupils have been studying the Bible and related subjects under the "released time" system. This is done, however, only where students' parents have requested it and where the necessary equipment has been set up with officially approved instructors and curriculum. How successful this modern educational venture is going to be remains to be seen. At any rate, such instruction is being carried on today in many cities of the United States, sponsored by the three greatest religious bodies—Protestants,

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Catholics, and Jews—in separate groups. By means of such segregation of children, at least the danger of teaching narrow denominationalism to mixed groups is successfully hurdled.

In this plan there are, unfortunately, many inherent difficulties: inadequately prepared teachers, uneven curricula, poor equipment, and—worst of all—failure to give religious training to those who do not wish to attend such classes. Perhaps, however, a half loaf is better than no bread. A 1943 report in New York City seemed to indicate questionable results, as Professor Conrad H. Moehlman, of the Colgate-Rochester Divinity School, pointed out in his brilliant little volume called *School and Church*. Reports from other parts of the country, however, are much more optimistic. The Church Federation of Los Angeles, in its annual 1945-46 report, says that 9,000 were enrolled during the year on "released time" with an average attendance of 5,000 coming from 81 schools out of a potential of 333.

"There is," so runs the Los Angeles report, "a gradual acceptance of the program on the part of school principals and teachers and a desire to include it normally in planning their schedules. In many places, principals and church people are asking for classes where the Department is not yet able to provide them because of inadequate funds and lack of personnel. Where classes have been operating for some time, there is very marked enthusiasm for the program among school officials."

Many educators are genuinely concerned over the fact that subject-matter is given priority over character-training in the schools. Fundamentally, however, as I have already hinted, development of character is more important than the acquisition of skills or knowledge, valuable as they admittedly are. For what good is it to train youngsters to become successful pillagers of society, highly intelligent criminals, charlatans, and social parasites with no moral character to help them steer a straight course?

Religion and morality are basic to success, using that word in its best and highest sense. This is a fact which we should accept, whether we like it or not. George Washington called religion and morality "great pillars of human happiness," and, in expanding that idea, added, "Whatever may be conceded to the influence of refined education on minds of peculiar structure,

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reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Exactly how to train students in the direction of moral behavior so that they will thereafter follow the pattern set in school is difficult, perhaps impossible, to say. Socrates seemed to assume that when a man actually is convinced of what he ought to do, he will do it. That assumption, however, is a bit naïve and not based on experience. Ovid's pronouncement—"I see and approve the better; I follow the worse"—is much more nearly in accord with the fact. The truth is that character is a cumulative thing which must be built up through the years. Juvenal, the Roman satirist, was right when he declared, "No one ever became thoroughly bad all at once"—nor thoroughly good either, one might add! Character is a plant of slow growth. If it is to grow strong, it will need most careful attention.

It is an ancient but true educational aphorism that we learn to do by doing. That means that character-qualities can be developed in school if students, under wise teacher guidance, are permitted—or forced, if need be—to make their own decisions. That, however, requires management on the part of the instructor, who must be skilled in the use of proper methods and techniques.

By conducting tests with becoming care, for example, he teaches honesty. By seeing that assignments are done on time, he develops promptness and dependability. By courteous treatment of students, he inspires courtesy. By being open-minded, he exemplifies tolerance. By insisting on good sportsmanship in competitive games, he develops fairness, common decency, and consideration for others. He will teach tact, neatness, graciousness, and sincerity by exhibiting those qualities himself. A good teacher is a constant challenge and inspiration to his students.

While discussing educational principles with an auto-mechanics teacher recently, I was surprised—and pleased—to have him say, "My chief purpose is not to explain to my students how the various parts of an automobile are assembled, or how to replace or repair parts that have been damaged or worn out—all that is secondary. Instead, I use the class as an opportunity for building character. Students must definitely follow instruc-

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tions; they must be responsible for completing the job assigned. If they make a mistake through inattention to details that have been carefully explained, they must pay for their negligence. One boy, for example, instead of carrying out my instructions the other day, took his own head for it, tried a short cut, ruined a part of the machine, and had to pay \$4.50 for it out of his own pocket. That lesson was expensive, yet cheap, for it may save him \$1,000 some day."

Students gradually will come to recognize the value of good-character qualities and through experience finally achieve that greatest of all possessions—the power to discipline oneself. Personal power is the result of self-discipline, self-imposed restraints. At Niagara, hydro-electric power to light distant cities is generated by turbines driven by water confined within metal tubes. Power comes from forces which are kept under rigid control and liberated where needed. This is true in the spiritual realm as well as in the physical. Lord Tennyson was right when he declared,

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Education involves discipline. It trains a person, as a great English educator once said, to do the thing that needs to be done, when it needs to be done, whether he likes it or not!

All of this, of course, implies securing the right kind of teachers, teachers of unquestioned integrity, deep insight, and commanding personality, skilled teachers whom students can trust and whose suggestions they will be glad to follow. Fortunately, the character of instructors is controllable, but the power of control lies with the boards of education which employ them. Today the most urgent need is for competent, carefully trained teachers, men and women, with high ideals and profound spiritual insight, genuinely interested in young people and their problems. Such are necessary to offset the damaging influence of parents who are themselves too weak and careless to train their own children properly. Every American child should be given a real opportunity for the building up of that stalwart moral character so desperately needed at this very moment in both private and public life.

Expectant Campuses

By LOUISE REGAN LYDA*

“WE are expecting thirty new babies on our campus this fall,” said the president of a small Iowa college at an institute of higher education held in Nashville, Tennessee, early in August of this year (1946), under the auspices of Scarritt college, “and we feel that we ought to do something about it, but we don’t know just what.”

That is the attitude these days of many college presidents who are in almost as nervous a state as are the expectant G.I. fathers. Some of these administrators are taking it in their stride, and a few are regarding it as an opportunity for the college to extend its guidance into the great problems of domestic adjustment that face the country with peculiar force right now.

“We are expecting the pregnant mother as a part of the campus picture this year,” said another educator, “and it does create some problems.”

“As if we didn’t have too many problems already,” added a confrere, “with limited housing, crowded classes, too few teachers, lack of books . . . how are we going to fit new babies into the picture? Shall we accept as a legitimate class cut a G.I.’s accompanying his wife to the hospital for their first baby? And will it be an excuse for an unprepared lesson that ‘Junior is teething and kept us awake all night?’”

The colleges, big and little, crowded as they are, will miss a big opportunity if they do not do something about it. The G.I. baby has had to take a good deal of knocking around. It is time that he, with his father and mother, got a break.

The college physician and the college nurse are prepared to do something. Lectures, demonstrations and educational films can be used to promote pre-natal care and to give the young mother knowledge and training for meeting the needs of her infant.

Wise counseling was the keynote of the discussions of college administrators in their various workshops last summer. Counsel-

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ing is as free as the air. The expectant mother will breathe it with her morning shopping trip and is as likely to take the advice of her laundress as that of the dean of women. In fact she may listen more carefully to the janitress with her brood of seven healthy youngsters than she will to the dean with a Ph.D. after her name but without a Mrs. in front of it.

Professional counselors with fancy fees are available to campuses, but the general opinion seems to be that it is better to use the existing faculty set-up, with some assistance, if necessary, from the professionals.

There are college presidents who do not believe in dividing counseling entirely on sex lines, who hold that such a hard and fast division only contributes to maintaining the double standard of morals. It is accepted that at least one man and one woman should be named as advisers on a co-educational campus, although it is often the woman who gives the best directive to a man student, and sometimes it is the masculine viewpoint that a co-ed needs.

A wise counseling technique draws out information and perhaps a discussion of the problems of the student, after which the counselor should offer such general advice as will lead the student to make his own decision. No counselor worthy of the name will presume to give the student a quick answer to his problem. If the student works out his own answer, he will better work out his whole problem.

The many psychological tests now given as an accepted part of enrolling in almost any institution of learning these days are valuable only as a catalytic agent in counseling. They do give objective data to offset mere impressions and are an aid in analyzing the strong and the weak predispositions of the individual whose progressive build-up can be gauged better by their use.

The small church college has become the surprised Cinderella of the 1946-47 school year. Accepting meekly for generations its lowly place in the scheme of higher education, it is now being courted by the Prince in the grand ball of a degree for every ex-service man who wants it.

But where would that ex-service man's wife find a more congenial background? Crowded though these limited college cam-

EXPECTANT CAMPUSES

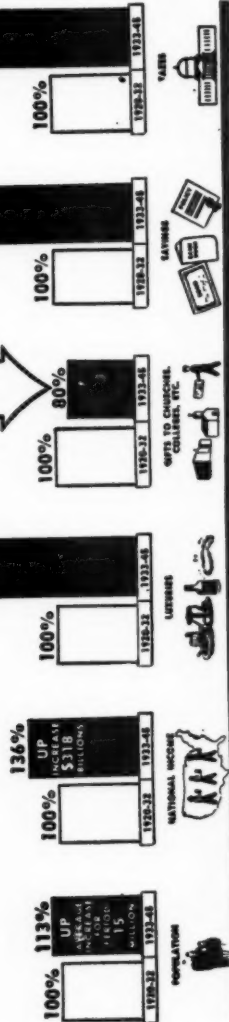
pus are, there is the traditional friendly and sympathetic attitude, the place made for each newcomer, and the urge to give heed to things of spiritual value.

Counseling is at its best in both Protestant and Catholic institutions where the habit has become well-established. Fortunate is the G.I. baby whose father and mother have known the spiritual guidance of a campus chaplain as well as the friendly atmosphere of a church-related college.

"I was born on the Dash college campus," may be the proud boast of the postwar G.I. baby who is following the wartime product from the Dash camp or the Dash Air Base hospital.

THE MORE WE GOT — THE LESS WE GAVE

100% = 15 YEAR PERIOD TOTAL 1920-32 INCLUSIVE



Gifts to church and related benevolences decreased more than a billion dollars in the recent thirteen year period from 1920-32, as compared with the previous thirteen year period 1920-32.

This 19% decrease is in striking contrast with the increased population, greater increase in church membership, almost doubled national income, multiplied expenditures for luxuries, and unprecedented savings in excess of all living expenses, taxes and luxuries.

Chart by Graphics Institute.

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Steps in the Religious Counseling of Students

BY EDWARD W. BLAKEMAN*

RELIGIOUS counseling waits upon an interest in persons, some knowledge of human nature as well as of religious theory and a specific "meeting of minds." Goodwill, confidence, and en rapport constitute the basic conditions of all interview work. Only when the contact is voluntary, or when information and interest are sought, can counseling be successfully attempted.

SOME STEPS

1. Religious loyalty, like other major loyalties, is deep-seated. Hence, general or personal interests are central at first. We start with the attitude or the interest we find. The interview should proceed as an adventure in understanding. The counselor will share interest, not examine the counselee.

2. When the introductory statement of the problem is reached, we endeavor to break the interest under discussion into elements out of which it grew or on which it feeds.

3. We aim to capture the imagination by pointing out the implications as we contrast the probable outcomes of choice at given points.

4. As the interview and the later conversations move along, we examine given facts in a particular field by relating them to goals which the imagination can project beyond the immediate fields.

5. We make a record of the possible goals which emerge while in conference, or emerge upon reflection. Later we bring that record back for deliberation. Motives, usually "mixed," will be in evidence. We plunge the counselee into social action believing that "disinterested will" to the good has a purging value,

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a cleansing effect. Also, we encourage the counselee to write down the goal which appeals as worthy, attainable, desired, etc.

6. We accept given learning vicariously, thus saving time. In the various spheres, social, literary, ethical, and aesthetic, within the work which any student is doing, is a wealth of such learning which should be used by every student as the ground of his being—the solid foundation on which his newly-acquired literary or social or professional skills shall rise as a superstructure.

7. Each measurement is used as a mile-post in the progress toward understanding. We can move on to another measurement only after the meaning of the former one has begun to have meaning for the counselee and can be used as a phase of a pleasant journey or growing enterprise.

8. Use is made of personality inventories, measurements of emotional maturity, character education techniques, and life history.

9. Referrals to other agencies are planned with the knowledge of the counselee, the transfer being made leisurely, frankly, and in a zone of goodwill, with the expectation that the data found will be returned when the counselee returns. We refer to such agencies as Health Service, Vocational Bureau, Psychology Clinic, Psychiatric Service, Academic Advisers, or Speech Clinic. It is after referrals, usually, that the constructive solution of the problem of personality, social and religious, arises.

10. All of this is often accomplished with the counselor or teacher acting as a close ally. The task of the counselor in that case has been but half done. The next step is the one which will tax skill. Not all spiritual experience is religious. Distinctions between such expressions as music, nature, painting, friendship, or patriotism as a spiritual form and religion as a different spiritual form are essential. To identify religion, the certainty of an affective relation between man and God, or between man and the highest he knows, related to the ideal rather than merely to the actual, will help the counselee to clarify language. Also, it should give consistency to the religious thinking of the counselee.

11. If that course, self-determined, turns out to be consistent with the highest ethical ideals known at the time and actually rises to the value level where the mind and emotions are taxed to

RELIGIOUS COUNSELING

choose direction and maintain consistency with the chosen ideal, then the growth may be thought of as spiritual.

12. In cases where this growth is consciously related at once to existence or human destiny on the one hand, and to the Kingdom of God or some other ideal of social and personal hope on the other, it may be called religious. The distinguishing quality here is akin to the sense of "the holy" identified by Otto, called "dependence" by Schleiermacher, referred to as "man's solitariness" by Whitehead and spoken of as "mutual support" by Wieman.

13. Methods of verification, ways to check the findings, and fairly accurate instruments must be mastered. Objectivity must be attained.

14. However, if the counselor is trained in all these instruments but does not have a religious experience of his own; does not know the rich life of the spirit which religion offers; does not possess a set of values which makes his behavior predictable or at least reliable; does not embody attitudes which, if adopted, would benefit society—not injure it; does not live in the freedom of a self-determinism rather than in the slavery of an external determinism, then he will be powerless before his counselee. His analysis will stop short of a therapy. His diagnosis will fail to catch the interest of the youth who comes expecting a religious ministry and his counseling effort may even stand between the youth and the spiritual goal being approached.

To embrace these several aspects and see the problem whole, Wieman and Wieman have defined religious counseling as "The process of treating the personal problem of an individual as vital parts in the progressive integration of his personality toward the highest meaning and value he can know at the time."

SOME OBJECTIVES

1. To help the student appraise his own faith in terms of his University education and re-orient himself ethically and spiritually.

2. To help the student survey the basic attainments of his own religious tradition, appraise his personal fitness within that tradition and plan his religious education at the University level.

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3. To help the student canvass the possible work for which his own talents and skills may qualify him or his tastes may tempt him to prepare, and to penetrate the religious and ethical phases of that work.

4. To help the student state and understand the problem which he brings to the counselor and to guide him in formulating it, looking toward a solution.

5. To help the student who may have tensions or fears to understand himself, survey his habits objectively, and seek meanings.

6. To help the student determine a course of action in accordance with the meanings sought and to act.

7. To help the student relate himself to a social group or project in which he may accomplish disinterested will, engrossment in other persons, and institutions of major reform. A community, his own church, a study of merit or an occupation highly significant, constitutes for youth the foothills of a religious experience. Therefore, a progressively satisfying activity, as orientation to Divine purpose, is held out as the right of all, a spiritual good.

Student Personnel Program

BY WADE H. BOGGS, JR.*

SEVENTEEN members of the faculty and staff of Queens College met in Montreat, North Carolina, August 26-31, 1946, and gave their full time to a consideration of how to improve the Student Personnel Program. Visiting consultants were Dr. Francis C. Rosecrance, Associate Dean, School of Education, New York University, and Dr. E. Fay Campbell, Executive Secretary, Division of Higher Education, Presbyterian Church, U. S. A. Dr. Hunter B. Blakely, President of Queens College, was Chairman of the Workshop, and the general discussions were led by James M. Godard, Dean of the College, and Miss Thelma Albright, Dean of Students.

This is the second Workshop which Queens College has held, and those members of the faculty privileged to attend one or both of them were convinced that this was a far better way to secure cooperative faculty effort on extra-academic projects, than to have large assignments, over and above their routine work, laid upon them after the school session begins. Willing though they may be during the school year, much more is accomplished in the summer sessions because there is complete freedom from the pressure of other work, and this, in turn, makes for a better spirit of fellowship and cooperative endeavor.

Those who selected the subject for this Workshop and planned its sessions were unaware that just a few weeks before our Montreat meeting the Work Conference of the Southern Association of Colleges and Secondary Schools would recommend precisely such an emphasis as we already had decided upon. The following quotation is taken from the report of their work conference (p. 2):

One of the functions of an educational administration frequently overlooked is that of student personnel work and student guidance. This function cannot be delegated to a particular officer but must permeate the objectives and

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methods of the entire institution. It should render special services to meet special needs, but it should be evaluated in terms of the quality of living of both students and faculty members in the institution.

This choice of a subject is also a significant one, we believe, from a Christian standpoint. Dr. Fosdick slated in his book, *As I See Religion*,

Were one to select the special contribution which Jesus of Nazareth himself has made and is making to man's thought, one could do no better than to call him the champion of personality. . . . Whether one really is a Christian or not depends on whether one accepts or rejects Jesus' attitude toward personality. . . . Take it or leave it, that is what Christianity is about. . . . Personality, the most valuable thing in the universe, revealing the real nature of the Creative Power and the ultimate meaning of creation, the only eternal element in a world of change, the one thing worth investing everything in, and in terms of service to which all else must be judged—that is the essential Christian creed. (pp. 41, 43, 44.)

To say the least, it is a fitting effort on the part of a Christian college, in line with this emphasis, to stress its personnel program. It is also a choice which has the full backing of common sense. The life blood of a college is its student body. Faculty, buildings, courses of study, and endowments would serve no purpose without the young people who come to colleges and universities every year. The students are more than experiments in education—they are the college's justification for being. A college, therefore, which fails at the level of providing education conceived in its broadest sense, for students as *individuals*, fails in that which is most important of all.

General meetings of our entire group were held each morning and were followed by meetings of committees working on the specific questions involved in personnel service to the Freshman Class, the Sophomore Class, and the Junior-Senior group. The committees, in turn, reported at the night meetings where the findings and suggestions were presented. At the last general meeting, a report of each committee was submitted and adopted by the members of the Workshop.

The group discussions conducted by the three committees were
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STUDENT PERSONNEL PROGRAM

primarily concerned with the following specific applications of the personnel program: curriculum, study habits, vocation, health, social life and extra curricular activities, anticipation of problems, religion, family, tests and measurements, and techniques in counselling.

Reports were made by each committee about the relationship of these counselling factors to (1) Freshmen, (2) Sophomores, (3) Juniors and Seniors. Each of these reports was presented to the general session for criticism, and re-submitted to the committees for final formulation. It would be impossible to summarize each of these reports in this brief article, but a detailed professional presentation of these reports, together with the general report, is to be published by the college and will be furnished upon request.

⁴ Render Unto Caesar the Things That Are Caesar's . . . And to God the Things That Are God's.

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Trends in Theological Education*

BY GOULD WICKEY

THE title of this address is stated very simply, but a few words of elucidation may be desirable.

Trends are not always easy to detect. The total situation ought to be considered before one can say justly that a trend exists. Generally, the word is used to describe the beginning of a more or less significant long-term process. Frequently, however, it is used to describe a tide of events of longer or shorter duration and sometimes with little significance. For the purpose of this occasion I have made certain studies which (not being a prophet nor the son of a prophet, I can only say) I hope will reveal significant trends in a long-term process.

By theological education is not meant theological thought. Professor Farmer, of Cambridge, has been in this country recently speaking on trends in theological thought, indicating the return in some centers to Thomistic philosophy and theology, to renewed study of Calvin and Luther, and to a new emphasis on the study of the Bible. By "theological education" is meant the programs of instruction in the theological seminaries. No reference is made to the instruction in Sunday Schools, Summer Assemblies, Training Schools, the Pulpits, the Church Papers, Theological Journals, the Movies, the Radios and the other avenues whereby theological instruction or education might be given to the young and adults of this country. Since we have heard the story of the past of this significant seminary, it is proper to survey the present in order to get our bearings for the future.

In the interest of comprehensiveness, practical value, and limits of time, I have selected six trends which within the past decade have become rather clear and definite.

* As Executive Secretary of the American Association of Theological Schools during the period 1942-1946, Dr. Wickey had opportunity to gather information concerning some trends in theological education in the United States. What he writes is his own judgment and has no official relation to the Association with which he was formerly related. The substance of this paper was read at the Seventy-Fifth Anniversary of Bonebrake Theological Seminary, Dayton, O.

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I. A CLEARER CONCEPTION OF THE NATURE AND FUNCTION OF A THEOLOGICAL SEMINARY

What is a seminary? The word "seminary" has a Latin derivation meaning "a nursery garden." I was impressed by this definition when I noted in a Washington (D. C.) paper that Immaculata Seminary had opened, and observed the picture of children about six years of age. Protestants are especially anxious to guard against the danger which the word implies. But, at the same time, we would not go to the other extreme and associate the word with another of similar sound but different meaning. Although seminary and cemetery are quite different in meaning, frequently they are related in geography and sometimes by some people in methods and materials.

Simply stated, a theological seminary is an educational institution organized and administered to train capable and consecrated individuals for the Christian ministry.

This leaves unanswered whether a theological seminary is a graduate school or a professional school. As a graduate school, the seminary would place chief emphasis on the scholarly pursuit of knowledge. It would admit only graduates of accredited colleges and its curriculum would lead to special degrees higher than those offered by the colleges. It would be interested primarily in independent study as such, hoping to enlarge the areas of religious and theological knowledge. As a professional school, a seminary would train its students for the ministry of the Church in all its varied duties. In the words of Cardinal Newman, the seminary would train men "in the art or business of making use of theology." Some seminaries endeavor to be both graduate and professional schools, but there is danger that they neglect one or the other phase of their work.

In his inaugural addresses in 1940, President A. R. Wentz, of the Lutheran Theological Seminary at Gettysburg, Pennsylvania, took the position that a seminary is a graduate-professional school rather than a professional-graduate school. So far as the Protestant Church is concerned, seminaries were established "to provide preachers and pastors for our parishes." In fact, for the Protestant Church, the seminary is the Church preparing men for the ministry of the Gospel. As Dr. Charles M. Jacobs,

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of Philadelphia, wrote, "It does not exist primarily for scholarship or for research or for the intellectual development of its students; it does exist to fit men for the Gospel ministry." And so, President Wentz declared, "A theological seminary may emphasize its professional character and at the same time operate on a graduate basis and do all its work so thoroughly that it lacks none of the prestige of a school of theological research."

That interpretation has helped to clarify the conception of a seminary. Some seminaries were established as departments of colleges. If a seminary is a graduate-professional school, logically and academically it cannot be a department of a college which gives degrees on a level lower than that on which it (the seminary) gives its degrees. Already, efforts are being made to separate organically seminaries which thus are related to colleges.

As a professional school, the seminary will not be interested merely in training for the routine work of the ministry. The danger is that seminaries may become more interested in the mechanics than in the dynamics of theological education. That is what Professor Frederick C. Grant, of Union Theological Seminary, meant when he said before the Conference of Theological Seminaries, "It is easy to be a textual critic, or a literary exegete: one needs only time, and a certain amount of aptitude and industry. But to be a real interpreter of a great, sacred literature requires still higher gifts of insight and understanding of faith and experience, and a life lived by the light of the divine revelation." Beneath and beyond the Biblical scholarship, the confessional loyalty, and the liturgical properties, is, in the words of President Paul J. Hoh in his inaugural address during June, 1945, at Philadelphia, "the divine Spirit that makes the church, that finds expression in its forms or breaks through them to find more vital expression in new forms, that in-breathes devotion and loyalty to the living Body of Christ. It is the Spirit, dwelling in sanctuary and liturgy and ministry, that is of prime importance." There is a growing conviction that theological seminaries are graduate-professional schools and must be concerned, primarily, with "the Spirit Dimension of Life."

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II. ENROLMENTS AT THEOLOGICAL SEMINARIES

As its Executive Secretary, I reported to the American Association of Theological Schools, last June, some enrolment statistics. Of the 69 accredited schools in June, 1946, 66 reported an enrolment of 5,690 for November, 1945, and 6,166 for November, 1944. Thus, the 1945 enrolment was a decline of 7.7%. Of the 35 unaccredited schools, 28 reported an enrolment of 1,324 for November, 1945, and 1,259 for November, 1944—an increase of 5.1%. The 94 reporting schools showed a total enrolment of 7,014 for 1945 and 7,425 for 1944—a decrease of 5.5%. For the membership of the Association, the enrolment averaged per institution in 1944, 79; and in 1945, 74.

The same accredited schools reported 1,546 Seniors and 1,791 Juniors, while the unaccredited schools reported 259 Seniors and 505 Juniors. I then went on to state that the enrolments in the seminaries will soon be back to pre-war levels and even may surpass those figures.

Recently, I have gathered data for the present enrolment of 1946-47, or the anticipated enrolment where schools had not yet opened. Sixty-eight schools reported a total of 5,494 for 1945 and 6,090 for 1946. The average for 1945 was 80 and for this year practically 90. Of B.D. students there is an increase of 6.4%, and of students studying for degrees beyond the B.D. there is an increase of 21%. The increase for all students is 10.8%. Apparently, the prediction of last June has become a reality already.

In light of the present enrolments in the seminaries and in the colleges and universities, most seminaries will have, as some already have, overcrowded conditions. This will require careful consideration of faculty size, faculty load, building facilities, and adequate financial support. At the same time consideration must be given to the expected decline in enrolments in colleges and universities in the early 1950's. Whether that will significantly affect the seminaries as a whole, there may be differences of opinion. In any event, to all the possible circumstances of the next few years, administrators of seminaries will need to give careful attention. To them with their headaches, their backaches, and their heartaches, I extend my sincere sympathy.

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III. STANDARDS IN THEOLOGICAL SEMINARIES

In spite of the decline in enrolments during the war years and the consequent desire for more students in general, it may be stated that the seminaries maintained high standards and even improved their own standards. Grading systems were changed in several schools. Libraries were supported more adequately, and are becoming the scholastic centers of the seminaries. More professors are interested in improving their methods of instruction. Faculties are interested in attempting a learned journal, or bulletin. Definite plans are prepared looking toward qualifying the seminaries to do advanced work for higher degrees. Indebtedness has been reduced greatly and endowments are increased.

More specifically, *standards for admission are changing*. Besides graduation from a four-year college, or its equivalent, some seminaries give certain examinations and tests primarily to ascertain the strengths and weaknesses of the students and in what areas special attention must be given.

A few schools will admit students from the sophomore classes of liberal arts colleges, on examination, believing that outstanding students at that level are qualified to do the work in the professional school. At the same time, the American Association of Theological Schools, at its recent meeting, set up two classes of accredited schools:

Class A: Institutions which fully meet the standards of the Association.

Class B: Institutions which meet the standards of the Association, except that, as a matter of policy, they do not "require for admission to candidacy for their degrees, the degree of A.B., based upon four years of work, beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree."

This action caused some protest at and since the meeting. It may be that the Association will need to make a further clarification of its position on standards of admission.

Significant changes are taking place in *standards for graduation*. Recent reports from 62 seminaries, members of the Asso-

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ciation, indicate that 15 have increased the number of required subjects necessary to complete the total credits for graduation and 8 decreased the requirements. In 1940, the percentage of required subjects of the total necessary for graduation was about 68; today it is 72. While the change is not so great, it indicates that the trend among colleges and universities to eliminate, to some degree, the elective system is also present among the seminaries. The chief courses which are required today for graduation and were not before the war are history, psychology and philosophy of religion; sociology, especially as it concerns the rural community, systematic and historical theology; Christian education; worship, a thorough and comprehensive knowledge of the Bible; and field work. These requirements are significant in that they will tend to prepare the student more adequately for his specific function and responsibility as a minister.

Also, greater care is exercised in the selection of professors. There is a definite increase in the number of theological professors who have done graduate work and have obtained graduate degrees. No longer is sympathy for a man who is out of a job the motive for giving him a professor's chair. No longer is the pulpit orator or the handsome preacher considered an adequately trained man for a seminary professorship. At one seminary, six years ago, no professor had an earned doctor's degree. Today that school has at least five professors with the Ph.D. degree.

Of course, this raises the old question whether graduate study and degrees guarantee teaching ability and competency. The answer is, No. At the same time, it must be pointed out that the study of methods and practice-teaching, even under expert supervision, are no guarantee of teaching ability and class-room efficiency. I have knowledge of persons who have studied methods and who even are teachers of education and methods, and yet they are worse teachers than others who never specialized in educational methods and principles. So, although graduate degrees will not guarantee competency, it is fair to state that, other items being equal, in the long run and on the whole, graduate study is likely to result in better teaching and greater competency. The increased knowledge and the observation of great teachers naturally will have its effect in the class-room.

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IV. CURRICULUM CONSTRUCTION

In the field of curriculum construction, certain significant steps are being taken. I already have mentioned the requirement of certain courses for graduation. For many years there has been a new appreciation of the place of worship and the need for adequate training. That trend continues. The significance of the rural church and community also is gaining a new place in the curriculum. This is closely related to courses in sociology, already mentioned. In addition, I would like to call attention to three developments which have special importance:

There is a growing recognition of the place of counseling in the life of the minister and the consequent need for special training for that responsibility. As a physician of the soul, the minister performs his most important work. It is time-consuming and requires utmost patience, knowledge and passion for souls, but it is rewarding. People want to know how to make the Gospel effective in their own lives.

The training for this work cannot be superficial. The doctor must know the detailed anatomy of the human body. So seminaries are beginning to see that the minister should be required to have such courses as general psychology, child psychology, social psychology, abnormal psychology, educational psychology, sociology, psychology of religion, and Christian ethics. With such training, pastors will be better informed as they face the sufferer and the sinner; will understand more quickly and more easily what is wrong and how it happened; and will know more definitely what suggestions to make to maintain unbroken fellowship with God and man and to strengthen character.

One case illustrates the problem: about eight years ago when a home was about to be broken, consultation with the husband and wife enabled advice to be given and a reconciliation effected. More recently it was learned that there still was much unhappiness. One night at 2:00 A.M., both husband and wife on bended knee and in broken voices asked God's forgiveness and strength. They had gone to one who with adequate training understood their problem and was able to suggest a solution. Their own pastor knew all their counselor knew, but all the pastor did was to ask them, as he greeted them at the church door Sunday morning,

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"How are you making it?" He did not know how to analyze the case and to give constructive suggestions for a solution.

There is a growing acceptance of the Clinical Year, or as is sometimes called, Field Work, as a necessary phase of the program of a theological seminary. Some of the larger seminaries in metropolitan areas have had a kind of field work for many years. Various seminaries of the Lutheran Church were the first to plan a clinical year in a parish as a requirement for graduation.

During the past ten years, this has been a problem to which the American Association of Theological Schools has given continued attention. At its meeting last June, most of one session was devoted to its discussion. Dean Carl H. Morgan, of Eastern Baptist Theological Seminary, published, in 1942, a study of some 125 pages on "The Status of Field Work in the Protestant Theological Seminaries of the United States," which contains much material of value to the seminaries interested in this problem. Certain distinct problems stand out as basic in a program of field work, such as keeping the hours of field work in desirable relation to the hours of study, credit for field work, and requirement for graduation.

This whole problem is one of the most significant phases of curriculum changes now in process of development.

Another aspect of the curriculum construction now in process is the instruction in aspects of radio. There is no question but that religious radio broadcasting is an important instrument whereby the Church can transmit its message to the community and to the nation.

At the last meeting of the American Association of Theological Schools, Everett C. Parker, Director of the Joint Radio Committee of the Congregational, Christian, Methodist, and Presbyterian, U.S.A., Churches and Dr. Ross Snyder, Associate Professor of Religious Education, the Federated Theological Faculties of the University of Chicago, gave the results of a recent study on how the Church is using the radio and on the relation of theological schools to the radio. The reports of 60 accredited schools indicate that 27 offer some instruction, 9 offer courses in radio, and 3 others offer courses through colleges or universities

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with which they are affiliated. In 20 schools radio is treated as part of a course either in speech, in journalism, in practical theology, or in religious education. The report indicates that almost nothing is being given other than instructions in radio speech and in radio preaching. Thirteen schools provide the students with some practical experience in broadcasting. It is said a number of schools have recording and playback equipment used in speech and simulated broadcast work. Seven theological seminaries sponsor religious programs on the air, and 4 assist in sponsoring such programs. Eleven schools plan to sponsor religious programs on commercial stations while 3 schools plan to establish a school radio station. Eight seminaries are interested in establishing an audio-visual service center. Five schools plan to offer short-term institutes or long-term workshops for ministers in this field. One school plans to grant fellowships to students to attend religious radio workshops. Twenty-one schools report that they are planning further special radio instruction. Twelve additional seminaries now offer some part-course treatment of radio.

It may be questionable whether all seminaries should make curriculum adjustments for this particular subject. It is true that pastors ought to know something about the goals and methods of religious radio and also something about script writing, production, planning and development of programs. This information, no doubt, could be obtained in lectures without any serious change in the curriculum. For those seminaries properly located in relation to broadcasting equipment and facilities and personnel, there is a particular challenge for special service in this field.

V. RESPONSIBILITY FOR THE DEVOTIONAL LIFE OF THE STUDENT

There is general agreement that the devotional life of students in theological seminaries should be developed; but apparently very little has been done about it, officially. President Sandford Fleming, of the Berkeley Baptist Divinity School, has been much interested in this subject and devoted his presidential address to the American Association of Theological Schools, last June, to a discussion of the subject. He quotes an interesting report of a Committee on Devotional Life in one of the semi-

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naries. These students believe, "that the most important task of the divinity school is the training of the spiritual life of each student, which needs to be deeply rooted in a personal knowledge of God, and of what God, through Christ, demands of each life. This is done to a certain extent in the courses, but because they are primarily concerned with the training of the mind of the student, they do not help him sufficiently in his devotional life."

President Fleming summarizes what is being done at an Episcopal school, a Lutheran school, a Baptist school, and a University school. These programs will be suggestive to other seminaries in any programs they may wish to develop.

President Fleming suggested that the Association initiate some study on this subject so that the seminaries may be benefited in this important phase of their work. The Association approved a program of reviews of accredited schools during the next three biennia on "Programs of Advanced Degrees, Libraries, and Faculties and Students." In light of this review program, it is likely that the Association will endeavor to incorporate some study of the seminaries' responsibility in developing the devotional life of students.

Visits to seminaries reveal that there is more of an official interest and response to this obligation than was true 25 years ago. Professor May, of Yale University, has described this responsibility in these words:

The religious life of a theological student is an important element in his equipment as a minister. This religious life should be fostered by the seminaries. The seminaries must help their students to discover new religious values, to maintain their enthusiasm and conviction in this process of discovery, to experience in the seminary a satisfactory type of private and public worship and to develop a religious personality that avoids departmental conceptions of religion.

VI. THE PLACE OF THE PROFESSOR IN THEOLOGICAL EDUCATION

The leadership needed in such days as these will come through the fellowship of students with true Christian leaders. Books, equipment, buildings, endowments are of little value apart from the leadership of the faculty members. I do not have supporting data on this problem, but I want to summarize what I believe the obligation of the professor is and which is becoming in some de-

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gree a conscious responsibility on the part of the professors themselves in our theological seminaries.

He must guide students in thinking conclusively by understanding the old, having an open mind to the new, and interpreting both in intelligible terms, with conviction.

In a very real sense, doctrines are similar to scientific theories: they are reasonings on the facts of the world of nature, the world of experience, and the world of divine revelation. Therefore, they are tentative or relative to the facts considered and to the point of view. So we have Luther making "justification by faith" central, while Calvin made the "divine will" as the ordering principle of theology.

On this basis, the old must not be cast aside. To know exactly what Paul meant, what Athanasius wanted to say, what St. Augustine endeavored to say, is to know the truth of their experiences. Modern theology has suffered much because a group of thinkers discarded the old, did not understand what the past experienced, neglected the truth of the ages.

Retaining the old is not to be closed-minded to the new. As long as God is God of the living and not of the dead, all truth is not in the past. Theological seminaries must "seek the truth, come whence it may, lead where it will." God is truth, and the God of the past will not contradict the God of the future. As God is one, so truth is one.

But to translate, to interpret, the old and the new in such terms as may be understood by all in this day and generation is a tremendous and necessary task, if people are to think conclusively. Not to understand a statement is the same situation as though the statement never was uttered. For this reason, while the language of the past may be quoted, the language of today must be used to express the truth as interpreted today.

Thinking conclusively includes thinking with conviction. Doctrines, although relative to the facts and the points of view, are so far true and must be trusted. This is what John Caird meant when he wrote, "It does not follow that because we cannot know all, our partial knowledge is not therefore to be trusted; because human intelligence cannot comprehend God, it can have no real knowledge of Him; because it cannot find out the Almighty to perfection, it can never know Him at all." The theological pro-

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fessor cannot rest satisfied until his students are filled with a glowing conviction of the reality of the truth presented. When students declare that they are getting nowhere in a course in systematic theology, there is evidence that the professor of that course is not thinking conclusively and convincingly.

Again, effective theological education requires that *the professor guide the students in serving faithfully and sacrificially the individual of whatever class and race, the local parish and community, and the whole program of the whole Church in the whole world.* The life of the minister cannot be secluded behind walls. The Christian minister fulfills his function only in relation to human beings. So the theological student must be stirred with the spirit of service for the individual, whoever he may be. So the Master and Savior lived; so the saints of all ages lived. The importance of this attitude was impressed upon me recently by an interview with a Jewess who was being driven to a serious mental condition by the unhappy human relations in her office. The half-hour conference plus a letter resulted in suggesting some changes in her own life which, she confesses in a letter, transformed the atmosphere of the office.

Besides the individual, there is the parish and the community. Although the parish and community are nothing apart from the individuals, yet there are responsibilities to the organized life of the parish and of the community. The duties of the parish have a prior claim on the time and talent of the minister, but he will need to know when to put first things first. Duties to the community must be comparable to the duties to the parish. For example, the minister has lost all sense of values who referees a football game when he ought to be visiting the sick.

But the Christian minister cannot limit his responsibility by throwing a circle around the parish and community. The Christian Church knows no limit of race, nation, and continent, and should have a program affecting the whole world. In such days as these the minister must have the ecumenical consciousness. Not to develop this consciousness is to live in another century. To make Christ's ways known in all the relationships of life throughout the whole world is a primal duty of the Christian minister. To inspire the student in a seminary with that spirit is a primal task of the theological professor.

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To guide students into thinking conclusively and into serving faithfully is secondary to *guiding students in being Christ-inspired, Christ-conscious, and Christ-revealing*. Great thinkers? Yes. Great workers? Yes. Back of these are great souls.

Christ-inspired! That's what Bushnell and Brooks, Livingston and Grenfel confess. In Him they found their strength, their hope, their determination to work on, to fight on, to pray on, until their work was done.

Christ-conscious! So the great ones down through history talked and walked—"in His steps." When the mind of Christ is ours, when Christ's attitude is ours, then are we Christ-conscious.

Christ-revealing! Daily following after righteousness, charity, peace and purity is how the great and the humble revealed the Christ and showed that they were strong in the grace which is in Christ Jesus.

CONCLUSION

Having surveyed the past and analyzed something of the present in theological education, our eyes are set towards the future. There will be many suggestions as to what this seminary, and others, ought to do.

I would suggest you inscribe on the walls of your classrooms and of your studies, and in the closets of your minds the four watch-words, guide-posts, of Protestantism, and of what I believe to be true Christianity:

Solus Christus: meaning the acceptance of Jesus Christ as the revelation of God and the rejection of every hierarchic mediation between God and man.

Sola Gratia: meaning the acceptance of the free grace of God as sufficient justification, and the rejection of legalism, together with the ascetic life-ideal.

Sola Fides: meaning the recognition that faith is the means of man's laying hold on God's grace, and the rejection of magic sacramentalism.

Sola Sacra Scriptura: meaning the acceptance of the Holy Scriptures as the only norm for Christian doctrine and conduct, and the rejection of traditionalism.

On these foundation corner-stones build your program of theological education and it will be effective in building the Kingdom of God in the hearts of men and women everywhere.

Additions to Office Library

Sing in Praise. A Collection of the Best Loved Hymns. E. P. Dutton and Company, Inc., New York, N. Y., 1946. 94 pp. Price, \$3.00.

This volume of hymns is beautifully illustrated and tells the story of each hymn—very valuable for children.

While Shepherds Watched. By Marguerite Vance. E. P. Dutton and Company, Inc., New York, N. Y. 48 pp. Price, \$1.00.

A story for children concerning Obed and his little burro.

Margie. The Story of Friendship. By Kenneth Irving Brown. Association Press, 1946. 255 pp. Price, \$2.50.

A true story of an American student rising higher as she grows older.

Christian Courtship and Marriage. By E. V. Pullias, Editor. Pepperdine College Press, 1946. 108 pp. Price, \$1.50.

A series of eight chapters on various phases of Christian courtship, marriage, and home.

Public Relations. By W. Emerson Reck. Harper and Bros., New York, 1946. 286 pp. Price, \$3.00.

The most valuable discussion of a neglected phase of the responsibility of colleges and universities. Mr. Reck gives suggestions for a program which will be effective and constructive.

Revelation and Reason. By Emil Brunner. The Westminster Press, Philadelphia 7, Pa. 496 pp. Price, \$4.50.

A timely discussion of the reality of revelation in an age of relativity. Pastors and educators will wish to read this volume.

Racial Myths. By Sister Mary Ellen O'Hanlon, O.P. The Rosary College Book Store, River Forest, Illinois. 31 pp. Price, 25 cents.

A valuable discussion of a vital problem on which Christian educators should have judgments based upon facts.

The Snowden-Douglass Sunday School Lessons (1947). By Earl L. Douglass. The MacMillan Co., New York. 408 pp. Price, \$2.00.

Practical expositions of the International Sunday School lessons of great value to all such teachers, as well as members of adult classes.

We Have This Ministry. Edited by John Oliver Nelson. Association Press, New York, 1946. 93 pp. Price, \$1.50.

Eleven chapters by as many writers treat of church vocations for men and women. A timely discussion of the varied tasks of the Christian ministry.

Christian Faith and My Job. By Alexander Miller. Association Press, New York, 1946. 60 pp. Price, \$1.00.

A realistic attempt to apply Christian principles to all jobs and vocations.

Beyond This Darkness. By Roger L. Shinn. Association Press, New York, 1946. 86 pp. Price, \$1.00.

A Christian testimony from one who experienced the horrors of war. It will strengthen the faith of Christians and assist others to see the light beyond this darkness.

The God We Worship. By Roger Hazelton. The Macmillan Company, New York, 1946. 160 pp. Price, \$2.00.

A valuable discussion of problems of worship to which so much attention is given these days.

Book of Student Prayers. By Jack Finnegan. Association Press, New York, 1946. Price, \$1.50.

Here are fifty-six prayers for use on special occasions and specific dates of the school and calendar year. They will be of value to leaders of worship services.

The Making of a Preacher. By W. M. Macgregor. The Westminster Press, Philadelphia 7, Pa. 96 pp. Price, \$1.00.

A minister with a remarkable ministry writes concerning the dynamics which make a great preacher. Pastors as well as students in the seminaries should read this volume.

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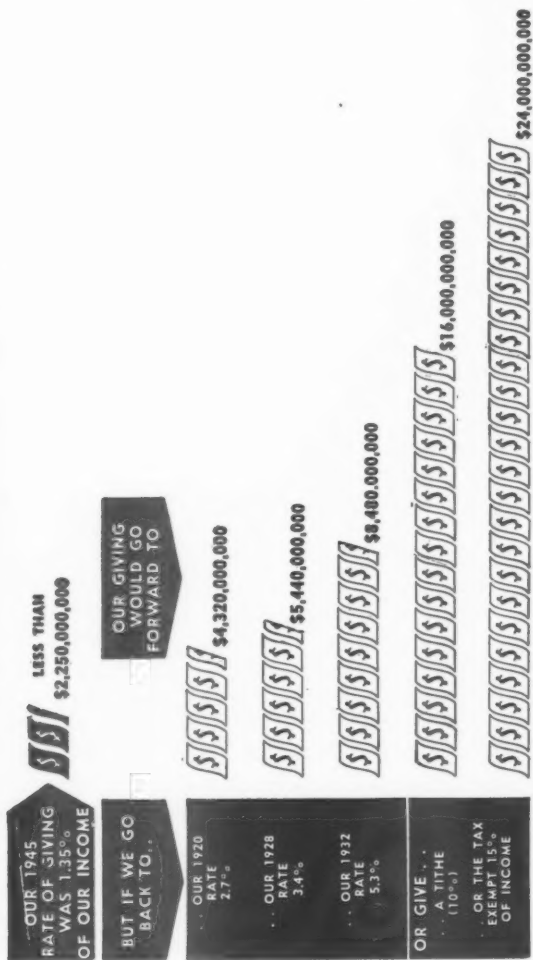


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